A

COLLECTION

Of Modern Relations of

Matter of Fact,

CONCERNING

Witches & Witchcraft

Upon the Persons of People.

TO

Which is prefixed a Meditation concerning the Mercy of God, in preserving us from the Malice and Power of Evil Angels.

Written by the Late

Lord Chief Justice Hale,

UPON

Occasion of a Tryal of several Witches before him.

PART I.

LONDON.
Printed for *John Harris*, at the *Harrow* in the *Poultrey*.
MDCXCIII.

A.243939

Licenſed,

18. *May*, 1693.

Edward Cooke.

ADVERTISEMENT.

Mathematical Divinity: Or, A plain Demonſtration from the Holy Scriptures, that the Times of this World, were Fore-appointed by the Covenant made with *Abraham*: And determined to be according to the Meaſure of the Age and Fulneſs of Chriſt. Kept Secret ſince the World began, but is now made plain upon Twelve Tables, in a Solar Calendar, as familiar to the Underſtanding as a Common Almanack. With a full Proof, that this is the laſt Generation, which ſhall not paſs away till all things be Fulfilled, and the Gates of Righteouſneſs be Opened. Being the Reſult of many Years Study. By *Elias Palmer.*

Printed for *John Harris*, at the *Harrow* in the *Poultrey*. 1693. Price, 1 *s*.

THE PREFACE.

IT was not to convince the Atheists and Sadduces of this Age, *of the Existence of Spirits, and by consequence of a Deity, that I began this Collection. They have* the Works of the Creation, *both of the Great and of the Lesser World, and* an admirable Scene of Providence *exhibited to the rest of Man-kind in the Posterity of* Abraham, *and Recorded in the Sacred Writings, which, if they were disposed with well defecated Minds (gently putting by the Leaves and the Prickles, and the mean outside* Covering, *whereby they are Veiled from the Prophane) to inspect the internal Form and Composure, and deeply Contemplate the admirable Accomodations of all the Parts, the Design and Tendency of the Whole, and the Secret Powers by which all is Sustained and Ordered, they might (by the help of a certain Divine Light, which doth often illustrate such Souls so employed) discern a more Noble Evidence and satisfactory Conviction of those things, which the* Ignis Fatuus *of a vitiated Natural Understanding (however improved, as is imagined, by the accomplishments*

of what we commonly call Learning, but is in truth but a ſuperficial thing, in reſpect of true Knowledge) *cannot receive; and be aſſured, that* Chriſtianity *is indeed a Noble and Divine Philoſophy, caſt out like a Ball, among the Children of Men, that they ſhould catch it that catch could; and accordingly is very differently, and by moſt very unworthily entertained in the World; not only by the ſenſual Swine, and by the Muckworms, but by ſuch as would be thought to be of a more generous Strain, Cocks of the Game, and yet prefer a Corn of Barly and a Feather, before an ineſtimable ſolid Jewel. But not only their Wills, which are a great Byas upon the Judgment, but the Minds and Conſciences of moſt of theſe People are ſo Corrupted, that they can not, or will not acquieſce in theſe Matters, even in greater Evidence than what they freely act upon in Matters more agreeable to their own Genius and corrupt Affections, being as averſe to ſubject their Underſtanding to the Divine Wiſdom, as their Wills to the Laws and Will of God, tho the Subjection of the one is no leſs neceſſary to the attainment of the great end of Man, accordingly deſigned in the Divine Methods of Providence, than that of the other. And therefore to have undertaken ſuch a Work as this for the Service of ſuch People, I can hardly think would have been to much purpoſe; and beſides, it would have obliged me to ſuch Proofs and Evidence for the ſatisfaction of others, as I conceive not ſo abſolutely neceſſary for my*

purpoſe

purpoſe in many particulars; though I ſhall lay no farther ſtreſs upon any of the Relations, when I come to make uſe of them, than I am ſatisfied they may reaſonably bear. But my Deſign *is this:*

Being well ſatisfied that much of the Good and Evil, *which occurs* in the World, *not only in relation to particular Perſons, but whole Families, Cities, and Nations, which is commonly attributed to Humane Management, or I know not what blind Fortune or Chance, is in truth* produced *by the Secret prevalent Energy and Operations of certain Inviſible, Intelligent Agents, which not only order and diſpoſe divers Occurrences, which to us Mortals ſeem very minute and inconſiderable, to be Occaſions of great Conſequences, but do alſo inſenſibly, and yet effectually bind and impede, or excite and promote, the Actions of Men, to produce Events ſome much ſhort, ſome beyond, and ſome contrary, to their Deſigns: And that* our common Notion of Spirits, *that is, of thoſe Inviſible Agents, which I conceive to be of very different Natures and Powers, are greatly and unhappily miſtaken: And laſtly, that much of the Evils, which afflict Mankind, are effected by Spirits of an inferior Nature and Power, and but of the next degree in knowledge and Power above us Mortals, and ſuch as are uſually imployed by Witches and Magitians: I ſuppoſe that a better Underſtanding of the Nature, Power, and Operations of theſe Spirits, of the Means by which they get Advantage againſt us, and*

of the Means whereby we may either prevent the ſame, or be relieved and extricated out of their Power, would be a matter of no little Uſe and Benefit to Men. And in order to this I have begun A Collection of Modern Relations of Matters of Fact concerning Spirits, *but principally of* Apparitions *and* Witches; *intending in Concluſion to put together* my Obſervations *upon them, and what others I have met with in print of this or former Ages, for this purpoſe.*

And becauſe this Wicked, and, even in Things wherein they think themſelves Wiſe, Fooliſh Age, have ſtrangely impoſed upon themſelves, or been impoſed upon by the Efficacy of the Devil or his Inſtruments, to a Disbelief *of the being of Witches, or of much of that Power, which they exerciſe through the Inſtruction and Aſſiſtance of thoſe Spirits, and by conſequence of their Agency in many Miſchiefs and Evils, which we ignorantly attribute to other Cauſes: And alſo of ſome Means, which might be uſeful to detect them, and to diſappoint their Wicked Operations; whereby many innocent and good People are left expoſed to their Malice, who might otherwiſe be relieved; I thought fit to begin with a Publication of part of my* Collection concerning Witches, *reſerving divers others which I have for a more Compleat Information, and my Collection of Relations of Apparitions till another time: And in the mean time ſhall be very glad of any good Information or Aſſiſtance in*

any

any thing relating thereunto; Wherein I desire only Certainty *as to Matter of Fact; and then how* Incredible *soever it may seem to the Vulgar, or such as are skilled in the common Notions of Philosophy, I care not: For I am well satisfied that divers great Truths cannot but seem so to them.*

To this I thought it very proper to prefix a Meditation, *though not finished, of that no less Wise, Profound, Sagacious and Ingenuous, than Just and* Good *Man, the late* Lord Chief Justice HALE, *concerning the Mercy of God in preserving us from the Malice and Power of Evil Angels; which he wrote at* Cambridge *the next Lord's day after the* Tryal of *certain* Witches *before him at* St. Edmund's-bury, *whom he there Condemned, and ordered to be Executed, after a long Tryal from Seven or Eight in the Morning till Seven or Eight at Night, wherein he called to his assistance divers Physitians, and other learned Men; and at last after a full and careful Examination, the Jury finding them Guilty, he passed Sentence upon them with full Satisfaction of the Justice of their Verdict. There is a Relation of it in print, written by his Marshal, which I suppose is very true, though to the best of my Memory, not so compleat, as to some observable Circumstances, as what he related to me at his return from that Circuit. But that he was well satisfied in it may be perceived by his Writing this Meditation so immediately upon it. And*

there-

therefore I think it very proper for this place, not only for the uſe which well-diſpoſed People may make of it, but alſo as an Evidence of the Judgment, of ſo Great, ſo Learned, ſo Profound and Sagacious, ſo Cautious, Circumſpect and Tender a Man in matters of Juſtice, and eſpecially in matters of Life and Death, upon ſo great Deliberation, (for he knew by his Kalendar before-hand what a Cauſe he was to Try, and he well knew the Notions and Sentiments of the Age) and upon ſo ſolemn an Occaſion; to check and correct the Impiety, the Vanity, the Self-conceitedneſs, or Baſeneſs of ſuch Witch-Advocates, as either confidently maintain that there are no Witches at all, making their ſhallow Conceptions an adequate meaſure for the extent of the Powers of Nature, and of the Wiſdom and Power of God; or contrary to their Duty and their Oaths, make light of the Examination and Tryal of them, when brought before them. Such Perſons may have cauſe to be aſhamed of themſelves, after notice of ſuch a Judgment, and others may hereby be admoniſhed what to think of them, if they perſiſt in ſuch Aſſertions, or Pretences.

A

DISCOURSE

CONCERNING

The great Mercy of God, in preſerving us from the Power and Malice of *Evil Angels*.

Written by Sir Matt. Hale *at* Cambridge 26 Mar. 1661. *Upon occaſion of a Tryal of certain Witches before him the Week before at St.* Edmund's-Bury.

1. THat *there are ſuch evil Angels*, it is without all queſtion: The *Old Teſtament* aſſures us of it, as it eaſily appears upon the conſideration of the Temptation of our firſt Parents; the Hiſtory of *Abimeleck* and the Men of *Shechem*; the Hiſtory of *Saul* and the Witch of *Endor*; the Hiſtory of *Micaiah* and the falſe Prophets; the Hiſtory of *Job*; the Prophecy of the Deſolation of *Babylon*, wherein *Jim* and *Ziim* and the *Satyrs* were Propheſied to Inhabit: The *New Teſtament* more explicitly and abundantly clears it, by the Hiſtory of the Temptation of our Lord; the *Demoniacks* of ſeveral Symptoms Cured by our Lord and his Apoſtles; the Proceſſion of

the

the Evil Spirit, and his return with ſeven other Spirits; the Viſion of the Fall of *Satan* from Heaven like Lightning by our Saviour; the ſeveral aſſertings of it in the Goſpel and Apoſtolical Epiſtles; the Prince of the power of the Air; the Spirit ruling in the Children of Diſobedience; the Kingdom of Satan; Principalities and Powers in high Places, and more frequently yet in the *Apocalyps*: It is alſo confirmed to us by daily *Experience* of the Power and Energy of theſe Evil Spirits in *Witches*, and by them.

2. That theſe evil Spirits have likewiſe a great meaſure of *Power*, and a greater meaſure of *Malice*, appears in the ſame Scriptures and by Experience. The greateſt Strength and Energy of any corporeal Creature, is in the vigourand power of thoſe Natural and Animal Spirits that are within them The great ſwiftneſs and ſtrength of the Lyon, the Wolf, the Tyger, and of the ſtrongeſt of Men, is the exerting of theſe Vital and Animal Spirits, without which their Bodies, tho of the exacteſt Model and Compages for ſtrength, were but a Trunk and *iners moles*. Certainly therefore thoſe Separate Spirits that are not clogged nor encumbred with Mattter, have a greater ſtrength and energy, which is evident in thoſe Poſſeſſed *Demoniacks* both in the Goſpel and in known Experience, who could not be holden by the ſtrength of Men, when Poſſeſſed with this powerful and malignant Influence.

3. And yet *their Malice* to the Children of Men is more extenſive than their Power: It began with the Firſt Man in Innocence, and it hath improved ever ſince. The evidence both of his Power and Malice, is moſtlively ſeen in that diſplay of the Inviſible Adminiſtration and Exerciſe of it towards *Job*; that it contented not it ſelf with any Bounds; his Goods, his Children, his Name, his Body, the very Peace of his Soul and Mind were not enough to content or quench it; inſomuch, that had there not been a guard upon his Life his Malice had alſo ſeized that: And which is yet more, his Malice againſt the everlaſting Soul of Man is unſatiable, as appears in that expreſs deſcription of the Tempting of our

Lord,

Lord, Tempting him to Preſumption; to Deſpair; to Apoſtacy from God: And this he did not only out of a particular or perſonal Malice againſt him; but as in his firſt Temptation of the Firſt *Adam*, his Malice was not only at him, but at the whole Kind, which in a great meaſure he effected: ſo in his Tempting ofour Lord,he aimed not only Perſonally at him, but in him at the *totum genus Humanum*: For tho poſſibly he might be ignorant of the hypoſtatical Union of the Divine Nature to our Lord; yet doubtleſs he did ſuſpect that much of the good of Mankind was depoſited in that Treaſury, which if he could have ſhattered and broken, he had exquiſitely ſatisfied the extent of his Malice againſt Mankind.

4. This *Malice and Power* of that Evil one is much *advantaged* in reference to Man. 1. By his great *Experience and Subtilty*. 2. By his *Inviſibility and Swiftneſs*, whereby he can ſecretly and powerfully inſinuate and mingle himſelf with the Subject he means to miſchief: He knows the Avenues into Man; and he knows how moſt ſubtily and unſuſpectedly to ſeize upon them: In reference to *the Body of Man*, he knows his Humours, his Temper, his Diſtemper, and hath the advantage of the higher Ground, as *Perſeus* had in his fight with the Monſter in the Fable; as the Eagle in his fight with the Dragon: He can watch his Advantage and Undiſcovered can derive into him a malignant Air, or a poyſonous Fume, or a venomous Infuſion; His Experience in Natural Cauſes; his Ability to diſcover fit Actives, and to apply them effectually to Paſſives; his acquaintance with the Natural Conſtitutions, and his opportunities to diſturb, or invenom it; his Speed and imperceptible Motion in inſinution of himſelf, and his Experiments upon the Body renders it, upon a bare natural account, much ſubject to his Power.

5. And no leſs advantage hath he upon *the Soul*, Firſt in *reſpect of it ſelf* and its own ſpiritual Nature, whereby in all probability he can ſecretly and immediately inſinuate himſelf with it, and Perſwade, and Excite, and Deceive, and Abuſe, as a ſubtil Man can deal with another of more ſimplicity:

For it ſeems altogether as reaſonable upon a bare natural account, that one Spirit may communicate with another in a Kind proper to their Nature, as one Man may communicate to another, in a Kind ſuitable with his Nature. 2. And principally *in reſpect of the manner of the operation of the Soul of Man in Communion with the Body*, whereby ſhe hath a kind of dependance upon the Body's Conſtitution, and by a diſturbance or diſorder in that, become ſubject to a diſorder in her Actings: Upon this account he can diſturb the Blood into Cholar, or Luſt; abuſe the Fancy with falſe repreſentations or diſturbances in Truth; corrupt the Organ of the Senſe, or the Species which they receive; inrage, and diſcompoſe the Humours of the Body, mingle Ingrediants with them, that ſhall impede or corrupt the actings of the Soul. And as thus he can corrupt within, ſo he can by *obſervation of the prevalence* of any Luſt or Paſſion, and of the juſt *and true ſeaſon*, when it is at the height, fit it with a Temptation that ſhall draw it out to Action. When *Achan*'s covetous humour is high, he can unvail the Wedge of Gold and the Babyloniſh Garment. When *David*'s Security and Idleneſs, and poſſibly high and delicate Fare, hath raiſed up the Luſt of his Fleſh, he can preſent him with a *Bathſheba*. Thus partly by *his own* Wiſdom, Experience, malicious Vigilancy, Inviſibility, Strength and Power; partly by our *own* Weakneſs and Infirmity, partly by *the Correſpondence* he hath with our Tempers and Diſpoſitions, he is able to make advantage upon us, either by internal Corrupting, or by external Alluring or Inciting us to what is hurtful and prejudicial.

6. Since therefore it is apparent that he wants neither Power, nor Opportunity, nor Malice, to miſchief us, it remains, that certainly *the obſtruction of the executing of that Power doth not ariſe from himſelf*; for his Malice is unſatiable; it is his buſineſs every day to go about ſeeking whom he may Devour: And unqueſtionably his Malice would carry him to the execution of the utmoſt of his Power, either to deſtroy Mankind, or at leaſt to make them Slaves to his King-

dom. *Alexander* who was moſt certainly the moſt Ambitious Prince in the World, could not be near ſo fond of bringing the World under his Subjection, as this Prince of Darkneſs is. Thoſe that he cannot make his Vaſſals, he would ſoon extirpate and exterminate out of the Bounds of his affected Empire: And on the other ſide, the obſtruction is *not from our ſelves*; we are too weak to deal with him; he was too hard for *Adam* in his Innocence, and therefore muſt needs be too hard for us in our corrupted Eſtate. And if it be ſaid, there was but one to one, we are many to one, or at leaſt to few; we deceive our ſelves herein, for *they are Numerous*: One Man was poſſeſſed with a Legion, in the Goſpel: But if it were otherwiſe, yet the Agility and nimbleneſs of thoſe impure Spirits is great, and their diſpatches ſpeedy; they are *Itinerarii & Circumferanei*, walking to and fro through the World.

7. It remains therefore, that the power and malice of this great Enemy is checked and controlled, and *limited by a higher Power*; it is *Regnum ſub graviori Regno*: And he that hath ſhut up the Sea in Bars and Doors, and ſaid, *Hitherto ſhalt thou come, and no further, and here ſhall thy proud Waves ſtay*, hath likewiſe limited and confined this proud, and malicious, and powerful Adverſary within his Sphear and Limit, and chained up this unruly and ravenous Woolf, ſo that he cannot go one Link beyond his prefixed Bounds.

8. Theſe *Bounds or limits of the Power and Activity of this Adverſary* are many: we may reduce them into theſe four, *viz.* 1. The Law of their Subjection. 2. Providential Diſpenſation. 3. Miniſterial Reſiſtance. 4. Natural Impediments.

I. The firſt reſtraint is *the Law of their Subjection*: for tho thoſe impure Spirits are like Rebels and Malefactors againſt their Lord, and have an habitual Oppoſition againſt him, yet they are under his Dominion; tho they hate to Obey him, they dare not diſobey him; tho they have not the love of the Law of their Being, yet they are under the Coherſion and fear of that Law. Juſt as there be among Men many vile

People

People that yet dare not act their Villany for fear of Puniſhment; and if they do, they do it by ſtealth and ſecretly: So doubtleſs thoſe Evil Angels are under a fear of Offending, and do ſmart for it. Government is the Ordinance of God, as well in the Inviſible as the Viſible World: And this ſeems plain to me by that Petition of the evil Spirits to our Savionr, that they might not be ſent to the place of Torment, even before their laſt and final Judgment. There are certain Torments for their Extravagancies, inflicted by an Inviſible Oeconomy, which they fear and dread as much as Malefactors do the Whip and the Pillory. And upon this account partly it was, that *Satan*, tho he had naturally power to have afflicted *Job*, durſt not attempt it without leave and permiſſion from God.

II. *Providential Diſpenſation*: And this is the ſame over Men and Devils: It naturally lies in the Power of one Man to Kill or Hurt another; yet that ſame Superintendency of Divine Providence, without which a Sparrow falls not the Ground, prevents one Man from doing all the miſchief to another that naturally lies in his Power; and the ſame prevention and Providential interpoſition, hinders the activity of the Evil One from doing all that Miſchief he naturally can among the Children Men. And this was that Hedge and Fence that God had made about *Job*, and all he had; and till that were removed, the attempts of *Satan* were vain and idle to have broken in upon him.

III. *Miniſterial Impedimeuts*, and theſe are of two kinds.

1. Such Impediments as concern the Soul only, and the immediate Agency there. *Satan* he diſturbs, and provokes, and perſwades and tempts to Evil, but the *Divinæ Graciæ Adminicula* counter-perſwade. The Son of God came into the World to deſtroy the Works of the Devil, and there is a perpetual conteſt between theſe two, for the Principality and Dominion over the Children of Men; on the one ſide, the Devil and his Angels they Fight by their Method, and Temptations, and Allurements, and Inſinuations, to win over the Children of Men to the Kingdom of Darkneſs: On the other

ſide *Michael* and his Angels, the Angels of the Covenant, and the ſecret and powerful Agencies of his Grace and aſſiſtance, take all opportunities to reduce Men to the Obedience of God, to their Duty to him, confirms them in it, detects and diſcovers, and convinceth the Tempter, and upholds the Spirits of Men againſt him: He will convince the World of Judgment by judging the Prince of this World, that is, by detecting his Sophiſtry, his Falſity, and the ill conſequences thereof.

2. Such as concern the inward Man and the outward Man alſo, the Miniſtration of the *Good Angels*, who are as diligent to counter-work the Evil Angels in their Miſchiefs, as they can be ſedulous to inflict them; they are Miniſtring Spirits. When the Devil was uſing a ſlight to gain the Body of *Moſes* to make an Idol of him, *Michael* reſiſted him. The Evil Angels are full of Power and full of Malice againſt the Children of Men; and on the other ſide, the good Angels are no whit inferior to them in Power, and are Benevolent and Loving to the Children of Men, and do many and many times when we know it not, prevent us from many miſchiefs that theſe malevolent Regiments of Hell would inflict upon our Bodies and our Souls. And doubtleſs, as we ſee in the viſible Adminiſtration of the World, or of any one Kingdom thereof, there is continual Diligence on one ſide by ſeditious turbulent minded Men to break the Peace of a Kingdom or City, or place, which is with much diligence, watchfulneſs, and vigilancy, attended and prevented by wiſe and good Men; ſo there is no leſs care and vigilancy, and counterworking by the Pure and Good Angels, againſt the miſchievous deſigns of theſe evil Spirits againſt the Children of Men.

IV. *Natural Impediments* to the working of that Evil Spirit.

1. *In reference to the* Soul and inward Man. God hath fortified the Will of Man with the priviledge of Liberty; tho thoſe Evil Angels may ſollicit, perſwade and tempt, yet Almighty God hath placed this Bar in his way, *viz.* The freedom

freedom of the Will, that all the Devils in Hell cannot take from him: It is an impregnable Fort, that can only be taken by Dedition, but never by Storm or Aſſault. And this is partly the reaſon of that Text, *Reſiſt the Devil and he will flie from you.* He knows that where there is Reſiſtance of the Will, there is no entrance for him, and gives over the Aſſault.

2. In reference *to the Body* or outward Man. He cannot ordinarily exerciſe any Violence upon the outward Man, but by the Mediation of things Corporeal, and moſt ordinarily by the mediation of Mankind: He cannot kill a Man but by the Sword of a Man-ſlayer; nor rob or plunder, but by a *Caldean* or *Sabean*; nor infect the Body, but by the means of a Witch. And all this God hath moſt wiſely ordered in this manner, that tho the Impure Spirit it ſelf be out of the reach or regiment of Human Juſtice or Government; yet the Inſtrument, without which he cannot ordinarily work, is within the reach of Human Juſtice and Government: whereby the wiſe and good God hath conſequently as it were, reduced him, *viz.* in his Inſtruments, without which he cannot act, under the very Power of Human Laws and Government. I ſay, ordinarily he cannot act any external miſchief upon Man, but by ſuch Means and Inſtruments as are under the coherſion of Human Laws. I ſay, *Ordinarily*, for when this *Iræ Divinæ ſatelles* is Commiſſioned from the God of Heaven, he may act immediately from himſelf, according to the tenor or extent of his Commiſſion; but Ordinarily and Naturally he cannot.

Not Finiſhed.

Doctor Pordage *his Relation of the wonderful Apparitions, Viſions, and unuſual things which were ſeen in his Family, in the Year,* 1649.

DOctor *John Pordage* Rector of *Bradfield* in the County of *Berks*, being the Eighteenth of *September* 1654, Charged with certain Articles then and afterward exhibited to the Commiſſioners for ejecting of Scandalous Miniſters; amongſt other things, for entertaining at his Houſe one *Everard* a reputed Conjurer; and that he had frequent and familiar Converſe with Angels; and concerning the Viſion of a Dragon, and Apparitions of Spirits, *&c.* As to the Entertainment of *Everard*, he anſwered and confeſſed, that about four Years before, he was received into his Houſe for about three Weeks and no longer, but not as a Conjurer, but as a workman at Harveſt; and that he never heard the leaſt intimation that he was ever ſuſpected to be a Conjurer, till after his Departure, but afterward was ſtrongly enclined to believe that he was: And concerning the Viſion of a Dragon, and Apparition of Spirits, *I will not confeſs*, ſaith he, *any Apparition in particular*, till they be proved, leſt I ſhould ſeem to accuſe my ſelf, they being brought in as a Crime againſt me, and as Inſtruments to Condemn me: Yet, in general I acknowledge, that ſome four Years ſince, there were many ſtrange and wonderful Apparitions in my Houſe: But, what can theſe in Juſtice amount to, tho atteſted by Oath, and confeſſed particularly by my ſelf, when brought before thoſe who profeſs themſelves Chriſtians, and are acquainted with the Hiſtory of the Holy Scriptures? Pray, was not *Job* a pious, ſincere, and eminently Righteous Man? Yet, how was he ſcared with Dreams, and terrified with Viſions, *Job* 7. 14. Did not *Zachariah* the Prophet, Chap. 3. ſee *Satan* ſtanding at the right hand of *Joſua* to reſiſt him?

Did not *John (Rev.* 12.) in a Viſion behold a great red Dragon that made War with *Michael* and the Holy Angels? And was not Chriſt himſelf tempted of the Devil, by Voice and Viſion? *Matt.* 4. 6, 8. Now, *the Servant is not greater than his Lord,* Jo. 15. 20. and therefore not exempted from the like attempts of the Devil. I beſeech you conſider, whether this Earth be not the Place where the Devil walks up and down ſeeking whom he may Devour? How then can *Bradfield,* or any other Place, be exempted from his Appearing when God permits? And may not all this be for the manifeſting of his Glory, Goodneſs and Power? And who can tell whoſe Family may be next expoſed by God's permiſſion, to be tryed and proved by the Repreſentation of *Satan*? And I deſire you ſeriouſly to conſider how any ſuch Apparitions raiſed by the Devil, and permitted by God for his own Glory, argue me either Ignorant, Scandalous, or Inſufficient: Surely it rather argues that he hath bleſt me with a ſtrong Faith, in that he permitted ſuch great Tryals, and made me inſtrumental to overcome them by Prayer and Faſting. If it can be proved I ever ſo much as looked toward the unlawful Art of *Black Magick,* or that any Evil Spirits were raiſed up by any compact of mine, explicit, or implicit; or that thoſe Evil Apparitions were ſubdued and overcome by any other means than by God's Bleſſing upon our Faſting and Prayer, I ſhall judge my ſelf worthy of Puniſhment. But otherwiſe, it is hard meaſure to be Proſecuted for the Malice of the Devil toward me, inflicting what I was Paſſive in, and could not help, eſpecially by thoſe who profeſs the Chriſtian Religion, and know that the God of Heaven ruleth over all, permitting and diſpoſing whatever comes to paſs.

This is the ſum of what I meet with in his anſwer to the Commiſſioners concerning this part of his Charge: But in an Apology afterward, he inſerted a particular Relation concerning the Viſions and Apparitions therein alledged againſt him, as here followeth in his own words.

I Do judge that God doth call me forth to make a free and open Diſcovery of thoſe *Wonderful Apparitions*, *Viſions and unuſual things*, which ſomewhat above four Years ſince *were ſeen* and permitted by the Lord to be *in my Family*. And if all that read this, can but receive and judge of it by that Rule and Principle from which I write it, they will be ſo far from judging me, as that they cannot but bleſs God for his Favour and Mercy to me; and the more admire his wonderful Works and the greatneſs of his Power.

What I intend here to declare, I ſhall diſpatch in theſe *three Particulars*. 1. In relating what I have acknowledged to many Perſons I have Diſcourſed with. 2. Many conſiderable things, which I have never Diſcourſed but to ſome Friends. 3. The good effect of this upon my ſelf and others of my Family.

1. I confeſs, That in *Auguſt* 1649. there appeared in my Bedchamber about the middle of the Night, *a Spirit in the ſhape of* Everard, with his wearing Apparel, Band, Cuffs, Hat, *&c.* Who after the ſudden drawing of the Bed-Curtain, ſeemed to walk once through the Chamber very eaſily, and ſo Diſappeared.

That very Night there was another Appearance of one in the form of *a Gyant*, with a great Sword in his Hand without a Scabbard, which he ſeemed to flouriſh againſt me, having the figurative ſimilitude of a green Tree lying by him.

After this had continued for the ſpace of half an Hour, it Vaniſhed; and there ſucceeded a third Appearance, which was very Terrible, being in the ſhape of *a great Dragon*, which ſeemed to take up moſt part of a large Room, appearing with great Teeth and open Jaws, whence he often ejected Fire againſt me, which came with ſuch a Magical Influence, that it almoſt ſtruck the Breath out of my Body, making me fall to the Ground.

Now, you muſt know, that theſe three were dreadful Apparitions, and very terrible to the ſenſitive Nature, and

might have cauſed a great Diſtemper in it, had I not been ſupported in an extraordinary way by the Miniſtration of the Holy Angels againſt the evil effects of thoſe extraordinary unuſual Apparitions, the laſt of which continued till the day began to dawn, and then Diſappeared.

2. In the Second place I ſhall proceed to declare thoſe extraordinary things which few have been yet acquainted with, which yet were then ſeen and experimented amongſt us. I ſay then there were *two Inviſible, Internal Principles opened and diſcovered* to us, which may be called *Mundi Idæales*, being two Spiritual Worlds, extending and penetrating throughout this whole viſible Creation, in which many particular things were diſcerned ſuitable to the Nature of thoſe Worlds. Now, thoſe two Principles or Worlds, ſeemed very much different one from another, as having contrary Qualities and Operations, by which *they work upon this viſible Creation*, which we ſee diſtinguiſhed and differenced into variety of Creatures, ſome Poyſonful and Noxious, others Wholſom and Harmleſs, according to the difference and contrariety of things in the Internal World, upon which the External doth in ſome meaſure depend, as ſtanding in them, or rather proceeding from them. Now, theſe could not have been ſeen, had not that *inward Spiritual Eye*, which hath been locked up and ſhut by the Fall, been opened in an extraordinary way in us. Beſides, we had our *other Internal Spiritual Faculties* of Spiritual ſenſation opened to diſcern their *various Objects* within thoſe Worlds: Which Objects by reaſon of their Qualities, may be differenced into Good and Evil.

But I ſhall here firſt preſent the Objects of that Internal World, which may be called *Mundus Tenèbroſus*, or the Dark World. Which Objects by our correſpondent inward Faculties or Senſes were then diſcerned and made known to us.

Firſt then, as to the Objects of the internal *Sight*, when this Principle or World was Opened, we beheld innumerable multitudes of Evil Spirits, or Angels, preſenting themſelves in appearing Diſtinctions of Order and Dignity, as

Powers,

Powers, Principalities, Dignities. My my meaning is, there ſeemed to be Inferiority and Superiority; Governors and Governed; *the Princes* of this dark World and their Subjects, which preſented themſelves as paſſing before our Eyes *in State and Pomp*, all the mighty ones appearing to be drawn in dark Airy Clouds, Chariots with ſix, or at leaſt four Beaſts to every one; beſides, every figured ſimilitude of a Coach, was attended with many *inferior Spirits*, as Servants to the Princes. But concerning *the Shapes and Figures* of the Spirits, you muſt know they were very Monſtrous, Terrible, and Affrighting unto the outward Man. Thoſe that drew the cloudy Coaches appearing in the ſhapes of Lions, Dragons, Elephants, Tygers, Bears, and ſuch like Terrible Beaſts. Beſides, the Princes and thoſe that attended them, tho all in the ſhapes of Men, yet repreſented themſelves monſtrouſly miſhapen, as with Ears like thoſe of Cats, cloven Feet, ugly Legs and Bodies, Eyes fiery, ſharp and piercing. Now, beſides theſe Appearances within, the Spirits made ſome wonderful *Impreſſions upon viſible Bodies without*, as Figures of Men and Beaſts upon the Glaſs Windows and the Cealings of the Houſe, ſome of which yet remain. But what was moſt remarkable was the whole viſible World repreſented by the Spirits upon the Bricks of a Chimney, in the form of two half Globes, as in the Maps. After which, upon other Bricks of the ſame Chimney, was Figured a Coach and four Horſes, with Perſons in it, and a Footman attending, all ſeeming to be in Motion, with many other ſuch Images, which were wonderful exactly done. Now, fearing leſt there might be any Danger in theſe Images, through unknown Conjuration and falſe Magick, we endeavoured to waſh them out with wet Cloaths, but could not, finding them Ingraven in the ſubſtance of the Bricks, which indeed might have contiued till this day, had not our fear and ſuſpicion of Witch-craft, and ſome evil deſign of the Devil againſt us in it, cauſed us to deface and obliteterate them with Hammers. Now, what the Devil's End in the former Apparitions, and thoſe figurative Repreſentations

was,

was, the Lord knows: But it was certainly Evil; Even as it was was againſt Chriſt, when he ſhewed him (in Viſion) the Kingdoms and Glory of the World, to make him fall down and Worſhip him. But God's end in permitting it was very good, even to bring us nearer to himſelf, in a ſtronger dependance upon his Eternal Power, and to make us more watchful againſt the Subtilty and Power of *Satan*, as you will ſee afterwards, when I come to ſpeak of the Effects of thoſe things in reference to our Selves. But to ſhut up this Relation of the Objects we ſaw in this Dark World, I muſt add this, that were but the Eyes of Men opened to ſee *the Kingdom of the Dragon* in this World, with the multitudes of Evil Angels, which are every where tempting and enſnaring Men, they would be amuſed, and not dare to be by themſelves without good Conſciences, and a great aſſurance of the love and favour of God, in protecting them by the Miniſtration of the holy Angels.

2. As to the Objects of the outward *Smell*, I muſt let you know, that within the three Weeks ſpace in which theſe Wonders appeared, at ſeveral times the Evil Spirits and Angels did raiſe up ſuch noyſom poyſonous Smells, that both the inward and outward part of thoſe that were exerciſed with them, became much diſturbed and offended: For through the ſympathy betwixt the Body and the Soul, the ſulphurous helliſh Smells much exerciſed both by Magical Tincturation.

3. In reference to the Objects of *Taſt*, You muſt know, that ſometimes both in the day and night, we were exerciſed with the loathſom helliſh taſts of Sulphur, Brimſtone, Soot and Salt mingled together. Which were ſo loathſom to our Natures, as that they were ready to cauſe great Diſtempers and Nauſeouſneſs in our Bodies; but the Inviſible Power of *Jehovah* ſupported us beyond our own Strength.

4. In relation to our inward and outward *Touch*, we were much exerciſed both in Body and Soul. As to our Souls, we ſometimes felt ſuch ſtrange Magical Wounds and Prickings by the fiery Darts of the Devil, that none can expreſs,

but

but thoſe that have been exerciſed in ſome meaſure, as *Job* was, who felt the Poyſon of thoſe invenomed Arrows, which came upon him by the permiſſion of the Almighty; which like the Scorpions in the *Revelations*, ſting and pierce thoſe they touch. As to our Bodies, we found material Impreſſions from the Powers of Darkneſs, very noxious in themſelves to our natural Spirits and Life, but cheerfully born by Inviſible ſupport, and quiet ſubmiſſion unto the Will of God.

But to conclude: By theſe wonderful and ſtrange Exerciſes, we could not but have ſtrong apprehenſions and lively reſemblances of the Torments and Miſeries of Hell, where Sulphur, Fire, Brimſtone, poyſonous Smells, Darkneſs, monſtrous horrid Shapes and Sights are the entertainment of the impriſoned Spirits.

But, now I come to the other Internal World, which we may term *Mundus Luminoſus*, or the Light World, which with its various Objects was then likewiſe opened to the inward Senſes.

Firſt then I ſhall here ſet forth the Objects of the inward Eye, which were then ſeen by us. There appeared then to our inward Sight, multitudes, almoſt innumerable, of *pure Angelical Spirits*, in figurative Bodies, which were clear as the Morning-Star, and tranſparent as Chriſtal. Theſe were *Mahanaim*, or the Lord's Hoſt, appearing all in manly Forms, ſending forth a Tincture like the ſwift Rays of the hot Beams of the Sun, which we powerfully felt to the refreſhing of our Souls, and enlivening of our Bodies.

Now, beholding the multiplicity, variety and beauty of theſe Spirits, with the various Objects and Wonders of this World, Cloathed in the pureſt Tincture of Light and Colour, we could not but bleſs the God of Heaven, who by the Eyes of Wiſdom and Hand of Power, brought forth ſuch Glorious Creatures, and now ſhewed them in their ſeveral Beauties to us in a time of Tryal and Temptation.

Secondly. In relation to our inward ſenſe of *Hearing*, there were many *muſical Sounds and Voices*, like thoſe which *John* heard upon Mount *Zion*, then heard by us; the ſweetneſs, harmony and pleaſantneſs of which cannot be expreſſed, nor that Spiritual Joy and Delight which by them was infuſed into our Souls, uttered by the Tongue, being ready to raviſh our Spirits into the higheſt Praiſes of the Eternal *Jehovah*.

Thirdly. In relation to the Faculty of *Smelling*, the Tongue can hardly expreſs thoſe *Odours* of Paradiſe and heavenly *Perfumes* which then were ſmelt, piercing into the very Spirit with a cheriſhing Tincture; beſides that quickning Virtue, which by them was communicated and inſinuated into the Spirits of our outward Bodies, which like a Cordial, had been able to have renewed the ſtrength of our languiſhing Nature.

Fourthly. Our Senſe or Faculty of *Taſting* was very pleaſantly entertained with thoſe inviſible Dews, which were ſweeter than Hony, or the Hony-comb, and therefore deſerve to be called the Dews of Heaven; with which inſtead of Food, we were many times wonderfully Refreſhed.

Fifthly. In relation to the Senſe of *ſpiritual Contaction*, that was alſo delighted with its heavenly Objects: For none can utter that pleaſing Impreſſion, which the burning Tincture of this Light World afforded us, coming like a hot Cordial into the centre of our Spirit, being ſenſibly felt in the inward Parts, ſo as to cauſe much joy and heavenly Pleaſure, which penetrated through our Souls, giving us occaſion to bleſs, praiſe and magnifie the Lord.

Thus for the ſpace of three Weeks or a Month were we exerciſed inwardly and outwardly, through that great Conflict which was betwixt thoſe two Worlds and their Inhabitants: The Dark World ſometimes afflicting us with dreadful Shapes, abominable Smells, loathſom Taſts, with other Operations of the Evil Angels: The Light World at other times opening and relieving us with odoriferous Perfumes, moſt ſweet Dews, glorious Viſions, and Angelical Harmony, which the Lord favoured us with, to ſhew his extraor-

extraordinary Love in thus Succouring us in extraordinary Exercises and Tryals.

Thus much for those two internal Worlds, spread throughout the visible World; in which the Evil and good Angels are more immediately than in this visible Air, to which they cannot be commensurate by reason of their spiritual Natures, each of them abiding in their distinct Principle, the the one sort being in Joy, the other being in Torment, the one in Light, the other in Darkness, according to the Scripture.

Besides these two Worlds, we had an opening of the *Eternal World*, called in Scripture the World to come, (or κεμένην τὴν μέλλουσαν, *Heb.* 2. 5.) from the futurity of its full and clear manifestation, and a precursory entrance into the most Holy Place, by a Divine Transportation into the Glory of the Majesty, agreeable to that of St. *John*, 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me, &c.* Here were seen, heard and felt unutterable Mysteries of that Kingdom, which are not yet to be divulged, in regard of the Pride, Ignorance, Prejudice and Envy of many in the World, being reserved for those humble gracious Spirits, which are waiting in Silence for the second coming of the Son of Man.

But, now it is time to come to the *third Particular*, which was *the effects and Impressions* left upon our Spirits by these wonderful Exercises and Manifestations.

After this, we began more clearly to see that *Strait and Narrow Way* which leads to Life Eternal, which we call *the Virgin Life*, or the Life of Purity and Righteousness in its Perfection, being the Life of fixed Love: In any thing short of which, the perfection of Virgin Life cannot consist. So that meerly to abstain from the concupiscible lustings of *Venus* under the Spirit of this great World, is but the Life of outward Chastity, and but a particular Branch of the other. 'For the 'Virgin Life is not attained till the Will of the Soul is 'brought through Death to be so Passive, as to will, desire

'and act nothing but what the eſſential Eſſence of Love 'wills, moves and acts through it: For till then the Soul 'cannot be a pure Virgin, nor live without all *De*ſire and 'Imagination; which muſt all ceaſe before the pure Life of 'God can come to be all in all.

This Life of Virginity was placed fore-right as to the inward Eye of the Mind, being that mark of Perſecution, at which we are to aim in our preſſing toward the Reſurrection of the Dead. To this Wiſdom, that Eternal Virgin (*Prov.* 8. 20, 23.) as a Leading-*S*tar invited us, calling to follow her in the way of Circumciſion, Reſignation and the Croſs, in the way of total *S*elf-denial, and forſaking of all for her ſake, in the way of Annihilation and conformity to Chriſt's Death, by which we ſaw undoubtedly we ſhould come to Chriſt's Reſurrection, Aſcention, Glorification, and Fixation in the love of the Holy Ghoſt, the third and laſt Diſpenſation.

Here we clearly ſaw the danger of looking back to the External World, and of putting out our Imagination into the Inward World, or the Kingdom of the Dragon; or of reſting in the openings and delights of the Inward Light World. For by turning back into the delights of the *S*enſes, we ſaw the *S*oul would become *B*aſtial; by turning to the left Hand and imagining into the Kingdom of the Dragon, in awakening the fire of Wrath and *S*ubtilty, deviliſhly and dangerouſly Wicked; by turning to the right Hand in imagining into, and taking too much complacency in the Viſions, Illuminations, Tinctures and Enthuſiaſms of the Light World, we ſaw the *S*oul might become elevated into ſelf-conceit, and tinctured with Pride, and be in danger of neglecting the Death of the Croſs, which is the only ſafe Path into eternal Reſt and Fixation.

Here then we were ſhewed, that the way which leads up to the Virgin Eſſence the New *Jeruſalem*, was ſtrait and narrow, as upon the Breadth of an Hair, ſo that we were to turn no way either on the right or left Hands, but ſtand without Luſts, with our Eyes fixed upon the Being of Love,

Love, preſſing forwards after Fixation in the Eternal Houſe of God, there to become immoveable Pillars, no more to go out, but there always to bear the Name of God, and the Name of the City of God, which is *New Jeruſalem*.

And now for the ſpace of this four Years, ever ſince the time of theſe great Manifeſtations, we, by the Grace of God, have enjoyed the exerciſes of our Spiritual Senſes, which never ſince have been ſhut, neither ever will be, except through voluntary Tranſgreſſion and Diſobedience, we Apoſtatize and run back into the Earthly Nature, or turn aſide to center in ſomething ſhort of the pure Life of Virginity, which calls us from the External, through the Internal, into the Eternal World; which is that Kindom prepared for us from the beginning of the World.

But Thirdly, after this extraordinary time of Grace and Mercy to us, we enjoyed not only a clear leading convicting Light upon our Underſtandings, but likewiſe received from the Lord a ſtamp and ſtrong impreſſion of Power, moving our Wills to follow this Light through the Death of all things, to come up into the perfect Life and Image of God, that ſo we might be transformed into that Righteous Nature, which we ſo clearly behold through Divine Light. Hence we came to live in a greater abſtraction from our Senſitive Nature, in a conſtant watchful practice of the Croſs, in reference to all external and internal Objects, which might by entertaining our Affections, hinder our progreſs to God. Hence alſo we came to live a more devoted, ſtrict, dedicated Life, ſequeſtring our ſelves from the World and worldly things, giving our ſelves almoſt continually to Prayer, Faſting and waiting upon God, in dying daily to all ſelf-Ownments, Relations and Proprieties, in which moſt are intangled, to the great prejudice of their Spirits. And in this way we have ever ſince continued, endeavouring to be wholly conformable to the Death of Chriſt; in renouncing our own Lives and proper Wills, as oppoſite to the Life and Will of God, experimenting thoſe profound Myſteries of the Croſs of Chriſt, which are hidden to moſt in the World. But what Joy,

Life, Power, divine Pleaſure, and Heavenly Communion, the Lord hath bleſſed us with in this our dying reſigning Progreſs, I ſhall wrap up in Silence, together with thoſe bleſſed Secrets of the Kingdom, which in theſe few laſt Years paſt we have been acquainted with, to the comfort of our Spirits in this ſad time, when we are judged and condemned of the World, in the participations of Chriſt's Sufferings.

The

The Diſcovery of Thirty and Two young Girls in the Cloiſter of Madam *Bourignon* at *Liſle*, found to be Witches. Related by her ſelf and the Continuator of her Life.

ANthoinette Bourignon *was Born at* Liſle *in* Flanders 13 January, 1616. *Her firſt appearance in the World was not without ſome Deformity, her Forehead being grown all over with black Hairs, her upper Lip drawn up to her Noſe, and her Mouth gaping wide open: But the hairs of her Fore-head afterward fell off of themſelves, and her Lip was reſtored to its proper Poſture by the help of a Chirurgeon, and ſhe grew more and more Comely; yet her Mother had never any great Affection to her, but loved her leaſt of all her Children; but her Father loved her beſt of all, poſſibly the better for being of his own Complexion, he being an* Italian, *whereas all the reſt who were Fair, poſſibly took after their Mother, who was of the Country of* Liſle. *She was it ſeems from her Child-hood to be conformable to her Saviour in Sufferings: And her firſt Perſecutions were by her own Kindred and neareſt Relations, even her Mother and her Siſter, which had this happy effect upon her, that ſhe became very Retired and Serious in her tender Age. And ſhe then received ſuch ſtrong impreſſions and attractions by the Grace of God, as ſoon as ſhe had the uſe of Reaſon, that her Thoughts and Diſcourſes were ſuch as ſeemed not to come from a Child, but from one of well grown in Years. She always thought ſhe ſhould be in ſome other Place, and enquiring where was the Country where Chriſtians Inhabit, expreſſed a deſire to go thither. And when ſhe was told ſhe was then in a Country of Chriſtians, ſhe could not believe it, becauſe* Jeſus Chriſt *was born in a Stable, and lived in Poverty; but the People there had ſtately Houſes, rich Furniture and plenty of Mony, &c. But ſuch Diſcourſe would not down there, but was turn'd into Ridicule, ſo that ſhe was conſtrained to keep ſilence and ſay no more of it. When ſhe grew up, ſhe would not Marry, but had a mind to enter into Religion, or become a Nun*

among

among the Carmelites, where she hoped to find such true Christians as she desired; but therein soon found her self mistaken; and thereupon betook her self to a Solitary and Retired Life, with great Austerities, exercising various acts of Charity as she saw occasion.

After the Decease of her Father in April 1648, her Mother, Brother, and all her Sisters being Dead before, having recovered what belong'd to her from her Mother-in-Law, she at first intended to have gotten together a Society of Religious Virgins: But one day as she was walking there met her a Stranger, whom she did not remember to have ever seen before, and told her, that what she purposed, she could not effect, nor would it be to any good purpose, for there were Nunneries enough; but there were great store of poor Children every where, who wanted good Education; and there could be no better Work thought on, than to take some of them, and Educate them from their Childhood in Religion and Virtue, and such Employments as might enable them to get a comfortable livelyhood. This Man went by the name of Jean de St. Saulieu, and proved at last a very Wicked Man: But in the mean time prevailed with her to undertake this Work; and the rather because one Jean Stappart a Merchant, had already designed a House at Lisle, with near 50 *l.* per an. for that very purpose, and had already taken in about a Dozen poor Girls. With him she contracted in the Year, 1653, and had their Agreement settled by Publick Notaries: And in November that Year, she made her Entrance into the House, and soon had the number of her Girls encreased to about 50. She kept them at first only as in an Hospital or School; but finding some inconveniencies in that way, she thought fit to be recluse; and in November 1658, by permission of the Bishop, turn'd it into a Cloyster, where she kept her Girls under strict Discipline, and to very good Orders, both as to their Work and as to matters of Religion: But after she had passed about Seven years in these pious Exercises, three Years after she was Cloystered up, no less than Two and thirty of these young Girls were discovered to be Witches. Of which, and of divers remarkable Particulars thereunto appertaining, the three following Relations furnish us with a considerable History.

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The First Relation, *Tranſlated out of her Tract, Entituled,* La Parole de Dieu.

113. AFter my being Encloiſtered, I had more leiſure and convenience to attend daily the Inſtruction of the Children. I diſcovered more of their Wickedneſs, and preſſed them the more to good Living: But I perceived their Souls but little the better, unleſs Exteriorly. They were more Modeſt and Obedient, keeping to the Rules of Prayers Enjoyned them. People that ſaw and heard them Pray and Sing, thought them little Angels: But I was always of the mind that they were without the Grace of God; but yet I know not by what means. Some of them came of themſelves to Confeſſion every Week, tho it was cuſtomary but once a Month. They willingly heard good Lectures, Faſted the whole *Lent*, though they were not obliged to it. Made their Humiliations every *Friday*, by telling their Faults in the Hall. Underwent without regret all the Penances which were enjoyned them. There was nothing of ill obſerved in their Comportment, but that ſome of them would not work willingly. Others were enclinable to Lying and to Thieving, for which they were Corrected, and many times with profit and amendment. I put all thoſe out of the Houſe who were not content with a Chriſtian Life. The reſt declared themſelves to be more contented than they were before. I would no more take ſo great a Number again, well perceiving that there would be leſs Confuſion in it. I Prayed to God to know of him whether he received Glory by it. He anſwered me, theſe are but *Humane Accomodations*.

114. This I have very much experienced ſince, ſeeing that neither the Children nor their Parents ſought more than their Temporal Advantage; as poor People for the moſt part

are

are little ſollicitous for the Glory of God, or the Salvation of their Souls, ſo that their Bodies are at Eaſe. This often troubled me: But afterwards conſidering that their Souls were Cultivated as well as their Bodies, I went on in my upright Intention, to gain them to God. My Confeſſor very much approved of this Exerciſe; but often asked me whether I would not accompliſh my firſt Deſigns. I anſwered, Yes, but that God muſt ſhew me the Way and the Place appointed, and that his time was not yet come. Many Perſons grew to have a kindneſs for the Houſe, and added divers foundations to it. We had the Maſs every day; a great concourſe of People came to us. Upon St. *Anthony*'s day we had a Plenary Indulgence, and the three Paſtors celebrated High Maſs, and other Divine Services with us.

115. One day as I came into the School where all the Children were at Work, I ſaw a great number of *little black Children with Wings* fly about their Heads. I told them my Viſion, exhorting them to beware of the Devil, who moſt certainly environed them.

116. After I had paſſed about Seven Years in theſe pious Exerciſes, it happened one day that as *one of theſe Girls* was to have been Corrected for ſome fault, we *ſhut her up into a place call'd the Priſon.* About an Hour after ſhe was there, ſhe came out tho no Body opened her the Door. And as all the other ſaw her come into the School, they changed their Countenance and looked Pale. Returning, I ſaw it was ſhe who had been Lock'd up. She asked me Forgiveneſs, promiſing me to Amend. I asked her who it was who opened her the Door? She ſaid a Man. I told her ſhe was Mad; becauſe no Man came into the Cloiſter, and bid her take her Work. She who had ſhut her up, was then Abroad: And when ſhe returned and ſaw this Girl at Work, ſhe was amazed, and ſaid, Who has opened the Door for her? I carried the Key with me. I made her go to the Place where ſhe had ſhut her up, where ſhe found the two Doors Lock'd as ſhe left them when ſhe went out. I took the Child a part into my Chamber to Examin her. She ſaid that a Man who was her

Friend

Friend, came and opened the Door for her, and ſhe call'd him always in her need. I was afraid that this muſt be the Devil. I ſent the Paſtors word that they ſhould come and hear the Matter, who having ſtrictly examined her, told me, that there was great appearance that ſhe was a Witch. I would not believe them. Nevertheleſs I immediately turn'd *her out of the Houſe*, fearing that ſome Evil Spirit had brought her thither, and that ſhe might trouble the Houſe. She was between Thirteen and Fourteen years of Age. I now called to mind, that the whole Fury of Hell was to be armed againſt me: Wherefore I pray'd that ſtrength might be given me to Oppoſe and conquer them.

117. About three Months after, it happen'd that another Girl was to be ſhut up, of about Fifteen Years Old. She ſaid, that the Devil made her to commit the Thievery; and that he came to her by Night. I turn'd her out alſo, thinking to purge the Houſe. But yet three Months after we diſcover'd *another* who was but Thirteen Years Old. She was to have been Whip'd: But ſaith ſhe, Do not do it, and I'll tell you who it is that makes me do this Miſchief. Taking her aſide into my Chamber, ſhe told me that it was the Devil. I asked her whether ſhe knew the Devil or not? She ſaid ay, he is almoſt always with me. I asked her what manner of Perſon he was? She ſaid he was a handſom young Youth a little bigger than her ſelf; that he had marked her upon her Head; and that ſhe had given him her Soul, and had renounced God and her Baptiſm. I forbid her to tell this to any Body. However I ſent for the Paſtors being very much troubled to think what this ſhould be, believing it an Illuſion, or a Frenzy.

118. When the Paſtors had Examin'd her, they ſaid, that I ought not to put her away, for that there was a great Misfortune among theſe Children, which was to be ſearched to the bottom; for that this Girl had declared to them, that there were *two more* among them ſuch as her ſelf. They Examined thoſe two, who declared that they were ſo, and that there were *two more* beſides. We Examined on further,

and found that all the ſaid Girls were in Compact with the Devil: For they related ſuch particulars which they could not know unleſs they were true, or elſe they muſt have very much ſtudied theſe Matters. Now they were in Number *Thirty and two*, and no more, who had all contracted this Miſchief before they came into the Houſe, and had learn'd it ſome of their Relations, and ſome of their Companions, and all in different Places, different Towns, Villages and Pariſhes.

119. I was in great perplexity, having never believed that there was ſuch Creatures in the World, at leaſt very rarely; and that they had ſomething peculiar outwardly to be obſerved about them; but that theſe Children performing all pious Exerciſes, I could not perſwade my ſelf that they were ſuch. But be it as it would, I asked the Paſtors if there was no Remedy. They ſaid there was, ſince that they had been gained by the Devil before their age of Reaſon. I told them that we muſt ſpare nothing, but uſe all poſſible Endeavours. The Chaplain, Paſtors, and the Capuchin Fathers, Exorciſed them two Hours a day, each Man twice a Week. The Paſtor of the Pariſh where the Houſe ſtood, which was St. *Saviour*'s, came often to interrogate them to diſcover more and more the Truth, and to endeavour to reconcile them by Confeſſions and Penances.

120. He wrote down their Examinations for his Memory ſake. They formerly declared that they had daily carnal Cohabitation with the Devil; that they went to the Sabbaths or Meetings, where they Eat, Drank, Danc'd, and committed other Whoredom and Senſualities. Every one had her Devil in form of a Man; and the Men had their Devils in the form of a Woman. And that there were ſo great a number of Perſons at theſe Nocturnal Aſſemblies, where every Devil brought from day to day their Love whether Male or Female, that no Aſſemblies were ever ſeen ſo Numerous in the City as in thoſe Sabbaths, where came People of all Qualities and Conditions, Young and Old, Rich and Poor, Noble and Ignoble, but eſpecially all ſorts of Monks and Nuns, Prieſts and Prelates; and that every one took his place as they do in the World: that they there Worſhiped a Beaſt,

with

with which they committed infamous things, and then at laſt they burnt it; and every one took up ſome of the Aſhes, with the which they made Men or Beaſts to Languiſh, or Die; declaring ſome of them particularly, that they had made uſe of them to kill Poultry and other Creatures.

121. After they had declared all theſe things to the ſaid Paſtor and to me, they would ſometimes ſay, that there was nothing in it; then again they would ratifie all by confirming it anew: And after that would deny it; and then confeſs it again. So that I continued Eight Months in theſe Exorciſes, letting no Body know it but thoſe Divines. During this time between whiles they made General Confeſſions, wept in appearance of Sorrow and Repentance: But all was but Counterfeit, their Hearts being addicted to ſenſual Pleaſures, which the Devil gave them. They had not the leaſt deſign of changing, to quit theſe abominable Pleaſures, as one of them of Twenty two Years old one day told me. *No*, ſaid ſhe, *I will not be other than I am; I find too much content in my Condition; I am always Careſſed.* I have had of them from Eight Years of Age to Twenty two. The Elder of them told me, *We are often afraid of being with Child by the Devil; for we ſhould thereby be diſcovered that it was by the Devil, becauſe we never ſee any Men come into the Cloiſter.*

122. About this time a Woman of the Town was very importunate with me to take a Girl of Nine years Old out of Charity. I yielded to her Deſire. But thinking to teach her and make her Work, ſhe would do nothing; ſo that one day going to Correct her, ſhe ſaid, the Devil held her Hands, and ſhe could do nothing. The others Laughing cry'd, that ſhe was out of their Gang. And indeed after I had Examined her, ſhe told me more particulars than the others had done, ſaying that ſhe could kill Cows tho they were two Leagues diſtant. I immediately turn'd her off, having enough of that ſort already. The Woman who had recommended her to me, underſtanding by this Child what paſſed in the Houſe, and that every one had confeſſed this Secret, ſhe preſented a Petition againſt me to the Magiſtrate, ſaying

that I abuſed the Children, and that I ſhould take away their Reputation by believing that they were Witches, and that ſhe gave this Advertiſement to the Magiſtrate, out of Charity and Love that ſhe bore to thoſe Children.

The Second Relation, Tranſlated out of her Tract, Entituled, La Vie Exterieur. §. 23. 1661.

81. BUt the Fifth diſcovered it ſelf about three Years after I had been Cloiſtered up, and began by a young Wench of the Village of about Fifteen years of Age, who having done ſome Offence, was to be corrected by being ſhut up by her ſelf, which the Houſe-keeper by my Order did. And after having ſhut up the ſaid Girl, ſhe took the Key with her, and went out of Doors: But about an Hour after ſhe was gone, the Girl came into the School where the others were at Work, who ſeeing her coming, turned all Pale; and being asked what made them change their Countenance? They told me that they ſaw before them at the School door the Girl that had been ſhut up, whoſe Name was *Bellot*; and being bid to come in if ſhe was at the Door, ſhe came up and ask'd me Pardon for her Fault, promiſing to Amend. I asked her if ſhe had not been ſhut up by the Houſe-keeper? She ſaid yes. How then came you forth, ſaid I? She held her Tongue for ſome time; but being preſſed to Anſwer, ſhe ſaid, that a Man had let her out. This I took for Raving, becauſe I knew that no Man, or other Perſon, could be in the Houſe. But not being willing to make further enquiry before the reſt, I bid her take her Work and be good hereafter. In a little time after, when the Houſe-keeper returned from her buſineſs Abroad, and ſaw this Girl at her Work, ſhe was *Aſtoniſhed*, crying, Who is it that hath opened the Door for this Child? I had ſhut three Doors upon her, and ſee here the Keys at my Girdle. I went out of the School to inform my ſelf from

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the Houſe-keeper, if ſhe had really locked up the Doors? ſhe anſwered me, ſhe had, and going to the Doors, found them all three Lock'd, as ſhe had left them. This thing troubled me; and after Dinner I call'd the ſaid Girl into my own Chamber, to know of her how ſhe got out of ſo faſt a Place. She ſaid that a Man opened the Door for her. I asked what Man this might be, and if ſhe knew him. Yes, ſhe ſaid ſhe knew him very well, and that he was the Devil. At which I was ſtruck with Horror, ſaying, The Devil's a Spirit, he is not a Man. Tho he be a Spirit ſaid ſhe, he comes to me in the ſhape of a Man; and as I call'd him to my Aſſiſtance when I was ſhut up, he came to me, opened the Door and let me out. I asked her how long ſhe had known this Man-Devil (or Devil of a Man?) She ſaid all the days of her Life: That her Mother had taken her with her when ſhe was very Young, and had even carried her in her Arms to the Witches Sabbaths or Aſſemblies, which were held in the Night; and that being a little Wench, this Man-Devil was then a little Boy too, and grew up as ſhe did, having been always her Love, and Careſſed her Day and Night. I could not comprehend this Diſcourſe, having never hear'd the like in my Life.

83. I immediately wrote to the three fore-mentioned Paſtors, to deſire them to come to my Houſe, where there was a Girl who told me things which I had not capacity enough to underſtand; deſiring that they would come and Examin her to know what it might be. They came all three together the ſame day, and having Examined the Girl, ſhe declared to them that ſhe had given her Soul to the Devil, and had renounced God; and to confirm the donation of her Soul, ſhe had received a mark upon her Foot: That this Contract had been made at Twelve Years old; but that long before that time this Love of hers had accompanied her, and carried her at Nights to the Witches Meetings in great Caſtles, where they aſſembled to Eat, Drink, Dance, Sing, and act a thouſand other inſolencies, with many other particulars

ticulars which ſhe could not know unleſs ſhe had been a Witch, or had ſtudied Books of Magick, which could not be, ſhe beginning then but to learn her Letters, having been but a little while in my Houſe. I told the Paſtors that I would not endure any longer ſuch a Perſon in my Houſe, leſt ſhe ſhould ſpoil my other Girls; and I placed her out the ſame day with a Woman whom I knew to be of a good Life, from whence a little time after a Man came and took her away, ſaying, he had Married her Mother, and he would be her Father; and ſo I never heard more of the ſaid *Bellot*.

84. I was much troubled in my mind to ſee that the Devil had yet ſo much Power as to trouble a Houſe of Religion, of which I had undertaken the Government for the Glory of God, and the Salvation of Souls. I often Examined my ſelf what fault I might have committed, that ſhould give the Devil ſo much power as to ſend a Witch into my Houſe, when I thought there had been but few of them in the World. And tho I could not believe that the ſaid *Bellot* was a Witch, yet I found that the Devil had great Power over her. Not knowing however what ſort of Creature a Witch muſt be, having often thought that Witches were ugly deformed Creatures, or half Beaſts, as they ſay of them, that they do transform themſelves into Cats, Horſes, and other Animals; ſo that I could not believe that this Girl was a Witch, tho the three Paſtors aforeſaid, did aſſure me of it. I Pray'd to God to diſcover to me my ſecret Sins, not knowing to what Cauſe I might attribute ſo ſtrange an Accident, which intruded it ſelf amongſt my good Intentions. However, I kept regularly on the Diſcipline of my Houſe, believing that I had got rid of ſuch kind of Perſons, by diſmiſſing the ſaid *Bellot*.

85. But three Months, (*viz.* after the Diſcovery of a Second about Fifteen Years old, who is not here mentioned, tho ſhe be in the former Treatiſe, and was ſent away three Months after the firſt; ſo that this happen'd ſix Months after the firſt. See *La Parole de Dieu*, §. 116.—121.)

afterwards

afterwards we diſcovered another, which ſaid and did the ſame things. This was a Girl Born in the Town, which had always been Nurſed in the Village, of about Twelve Years old, who for the evil cuſtom ſhe had gotten of Stealing, was one day to have been Whipped; which being not willing to ſubmit to, ſhe ſaid ſomebody had adviſed her to Steal, whom ſhe would tell me of if I would forgive her that time. I then forbore her, to the end I might know what evil Creature it was that gave her that advice. I call'd her into my Chamber alone, thinking I ſhould diſcover ſome other of the Girls that Counſelled her to Steal; ſhe preſently fell a Crying, and would not anſwer me a Word. But a little after ſhe ſaid it was the Devil that gave her this evil Counſel. I gave a great Sigh, telling her that ſhe ſaid this only to cover her Wickedneſs, for that ſhe could not know the Devil. She replied, that ſhe knew him very well; that he was a Boy a little bigger than her ſelf; and that he was her Love, and lay with her every Night. I asked her how long ſhe had known him. She ſaid, that being very Young and playing with the Girls in the Village, they ask'd her if ſhe would go with them to the Dedication; that ſhe ſhould have good Chear and a Sweet-heart into the Bargain. And as ſoon as ſhe conſented, her ſaid Lover came upon a little Horſe, and took her by the Hand, asking her if ſhe would be his Miſtreſs, and ſhe ſaying Ay, ſhe was catched up into the Air with him and the other Girls, and they flew all together to a great Caſtle, where they play'd upon Inſtruments, Danc'd, Feaſted and drank Wine: And that ever ſince ſhe had been there three or four times a Week; that at Ten Years old ſhe had given her Soul to the Devil, renounced God and her Baptiſm, and received a *Mark* from the Devil upon her Head; which we afterwards found to be true, for that ſhe was inſenſible in the place where the ſaid Mark was made; for we ſtuck a Pin as long as ones little Finger into her Head, and ſhe felt no Pain.

86. I immediately ſent to the aforeſaid three Paſtors to come and Examin this ſecond Girl, who ſaid almoſt the ſame things as the firſt. And after that they had Examined her, they told me that ſhe was alſo a Witch; and that I ought not to turn her out of my Houſe 'till I had diſcovered whence this Misfortune came; that there muſt be ſome Witch in the Houſe that thus drew the Children after her. I followed their advice by keeping this Girl in the Houſe; but confining her in a Chamber ſeparate from the reſt; where neceſſaries were brought her and alſo her Work. One of theſe Paſtors, call'd *Peter Salmon*, undertook to Examin her every day, to the end he might bring her to a good Converſion, to renounce the Devil, and to return to God: And asking if there were no more Children in the Houſe, who were ſuch as her ſelf, ſhe ſaid that there were two more that went with her every day to the Sabbaths. And having examined ſeparately the other two Girls whether there was any truth in it, they ingenuouſly confeſſed, that they were bound to the Devil by a preciſe Contract, and had conſigned their Souls to him. Underſtanding this, I reſolved to ſend away all the Children that I could, fearing that inſtead of procuring the Salvation of their Souls by keeping them with me, they would by teaching one another their Wickedneſs, all be Damned. I could not ſend them away all, by reaſon that the greateſt part of them were ſo poor, that they had neither Friends nor Houſes to be received in. And for this reaſon I was ſtill obliged to keep *two and Thirty*.

87. The ſaid Paſtor *Salmon* began for his Memory ſake to write down what theſe Girls had ſaid to him, being all three in diſtinct Apartments: And having ſpoken often with them, the two laſt ſaid, that there were ſtill two more in the Houſe, and that they for their pars need not be taken out from the reſt. But asking them who the others were, they each of them named two different Names. And having Examined the ſaid Four, they confeſſed that it was all true; and named each of them two different Names, which were of the ſame Diabolical Company; ſo that from Two to Four,

and

and from Four to Eight, we diſcerned that the Thirty two remaining in the Houſe, were all in general, and each in yet particular given up to the Devil, by their own proper and deliberate conſent: And that not one of them Contracted this Wickedneſs in the Houſe, but brought it with them thither, having diverſly fallen into it, ſome by their Fathers, ſome by their Mothers, and ſome by playing with other little Girls together, as they declared as well to me, as to the ſaid Paſtor, who put all the Particulars which they told him in Writing.

88. I was mightily perplexed to find my ſelf confined to a Houſe with two and Thirty Creatures, who declared that they had all given their Souls to the Devil. The Maids I had for my aſſiſtance went all away, leaving me alone with theſe wicked Wretches, with whom I was forced to Eat and Drink, at leaſt what they Dreſſed for me. I held divers Conſults with the ſaid three Paſtors, what was fit to be done upon ſuch an Occaſion. I propoſed to diſmiſs them by degrees; but then I feared I ſhould be guilty of the miſchief that they would do among Man-kind, when they were abroad; for they confeſſed to me, that they had Killed both People and Cattle, which I alſo afterward found by Experience, they having killed all of a ſudden thirty young Ducks, Cats, Chickens, and other Animals about the Houſe in leſs than two Hours time, which they have often Confeſſed. Wherefore I could not honeſtly turn them out, leſt I ſhould wrong my Neighbours by ſending them ſuch Perſons as theſe, without giving them Notice; and by advertiſing of them, none would receive them.

89. Upon this, I was greatly Diſpirited, and could not ſee what was the Will of God in this point. The Paſtors on the other hand ſaid, I ought to let them all continue with me, and that they hoped they might convert them to God, becauſe they were engaged to the Devil in their Child-hood before they had the uſe of their Reaſon; offering me to do their utmoſt, ſaying that they would come every day to Adviſe and *Exorciſe* them, and Pray for their Converſion. And

And having asked them if it were poſſible that theſe Creatures could be converted to God after having deny'd him and given their Souls to the Devil; they anſwered me that they might; that God was Merciful; and that as wicked as Men could be, they might be Converted ſo long as they were in this World. Which is very true; but ſince that time I have had ſufficient Experience that Perſons thus contracted to the Devil do not turn, becauſe they have no real deſire to be Converted, tho they make a ſhew as if they had.

90. I reſolved then to keep the ſaid Children with me, exhorting them all I could to be converted to God: And the ſaid Paſtors came every day one or other of them to Admoniſh them and to Pray with them. Which we did very ſecretly for the ſpace of about eight Months: During which time, the Girls made great ſhew of Converſion, by Tears, repeated Confeſſions, Prayers and attention to the Admonitions which were made them.

91. Many of them ſeemed to melt into Tears, when I ſpoke to them of the Judgments of God, Eternal Life, the Joys of Paradiſe, and the Torments of Hell. But this laſted not long. And when I Examined ſome of the eldeſt and moſt ſenſible of them whether theſe Tears were Feigned, and Counterfeit, or elſe Sincere; they anſwered me, they proceeded from their Grief for having denied God, and abandon'd themſelves to the Devil. But that this laſted no longer than whilſt they were ſpoken to, and had their miſerable Eſtate before them: That the Devil came preſently to them, and asked them, how they could leave him, and all the Pleaſures they had taken together? And Careſſed them ſo much, that they immediately made a new Contract with him, forgetting all the good Purpoſes they had taken before.

92. I asked them, if the *Admonitions, Exorciſms and Prayers of the* Paſtors, did not take away the Power of the Devil, from holding them thus ſubjected to him? They told me that *the Devil Laugh'd at theſe Performances*; and that after the manner of a Monky he mimick'd the ſame Ceremonies that the Paſtors

Paſtors did; when they Kneel'd down to Pray, the Devil kneel'd behind them, and with a Book in his Hand he babled out the ſame words; and when the ſaid Paſtors Preach'd, the Devil made behind them the ſame Geſtures, and ſprinkled about the Holy Water; and alſo Confeſs'd them as the Paſtors did, imitating them in every thing in Deriſion and Mockery.

93. I asked them, *How they could Pray or ſing ſo many good Prayers* all the day long, when they were thus in League with the Devil? They told me, that he himſelf Pray'd and Sung along with them, by reaſon that their Prayers were without *Attention*: And that inſtead of ſinging to praiſe God, their *Intentions* were to ſing the praiſes of the Devil, wherein he gloried and valued himſelf.

94. I asked them how they could approach the Table of the Lord and receive the *Sacrament*? They ſaid, that the Devil invited them to do it as often as they could; and that the greateſt Penance that I could enjoin them, was to make them abſtain from this Sacrament, which was a Cloak for their Wickedneſs, and made them paſs for good Folk before the World. Beſides, that the *Devil wrought his greateſt Villanies with this Conſecrated Bread.*

95. I asked them, *How it was that they could Faſt*, even tho they were not obliged to it? For from Fourteen or Fifteen years old they would Faſt out the whole *Lent*. And when I would have hindred them, they Wept bitterly. They told me that they faſted but out of hypocriſie and to pleaſe me: And becauſe they had every night a Glaſs of ſtrong Beer, and a greater portion at Dinner than thoſe who did not Faſt. That for theſe Reaſons they did deſire to keep Faſt.

96. I told them that all theſe falſities would certainly bring them to Hell. Their anſwer was, that they very well knew it; and that they were aſſured to be Damned; but that the Devil promiſed them the ſame carnal and ſenſual Pleaſures in Hell, that they took with him in this World

97. I asked them if they were certain that this was the Devil, who thus entertained them; and if whethether they knew that there was a Hell and a Heaven before they came to live in my Houſe? They told me, Yes, becauſe the Devil had taught them it, and had often Catechiſed them, and taught 'em that there is a God, a Heaven and Hell, and a Devil; and that he that did the *D*evil's Will, could never ſee God, but ſhould be his Companion in Hell to Eternity. I was very much aſtoniſhed to hear theſe Diſcourſes, having never thought that the Devil could teach ſo good things, or excite People to Pray, Faſt, and frequent the Sacraments, or to think of Heaven and Hell. Nevertheleſs, by long Experience I have found it to be very true.

98. I asked them, how it was poſſible that they ſhould belong to the Devil from their tender Infancy, even before they had uſe of their Reaſon? They ſaid, that that came from their Parents; and when their Fathers or their Mothers are themſelves abandoned to the Devil, of neceſſity all their Children are ſo alſo till they arrive to the uſe of their Reaſon; becauſe that their Fathers and their Mothers have power over the *S*ouls of their Children, until they come to uſe their own Judgment, and that then the Child receives its Free Will, and can make uſe of it to do Good or Evil: *B*ut that it was very rare when they had been *S*acrificed and offered to the Devil by Father or Mother, even before they were Born, that they ſhould withdraw themſelves from him, when they came of Years; becauſe that the habit of Wickedneſs is become Natural to 'em; and the Devil having entertain'd them from their Birth with Careſſes and ſenſual Pleaſures, ſo gains their Affections, that they will not quit them for any conſideration, after having been allured to Senſualities, ſuch as no Man could give them: For the Devil feigns to make them eat all ſorts of delicious Meat to their Taſte, all ſorts of pleaſant Wines to their Pallate, all ſorts of Muſick, or Inſtruments to their Ear; all ſorts of Beauty to their Eyes, and all Perfumes to their *S*mell, and all manner of Titillations to their Fleſh: *S*o that being brought up therein,

in, it is as it were impoſſible to have a mind to leave him. And therefore it is that they ſay, *We will not change our condition for the greateſt Pleaſure that Mankind can give us.*

99. I condoled with them their Misfortune, ſhewing them that this was all Deceit and meer Illuſion; that the Devil had no thing, nor could he give any thing. And to ſhew that they had neither eaten nor drank at the Sabbaths, they needed but obſerve their own Appetites on Mornings, when they eat great pieces of Bread and Butter, and would eat dry Bread if it was given them, which if they had eaten ſuch dainty Meat, they would not touch, nor could they eat ſuch groſs Meat ſo ſoon with ſo good an Appetite; for had they been at a Feaſt with Men and drank Wine as they ſaid they did at the Devil's Banquets, they would be Sick all the next day. They told me this was all true, but however they had the taſte and pleaſure of all theſe things, and therefore would not forſake 'em.

100. I informed my ſelf ſometimes as exactly as I could, to know how it was poſſible that a Father or a Mother could offer their Children to the Devil, inſtead of offering them to God who Created them, asking them in what manner this was Practiſed? They told me, that Perſons who were thus engaged to the Devil by a preciſe Contract, will allow no other God but him, and therefore offer him whatſoever is deareſt to them; nay, are conſtrained to offer him their Children, or elſe the Devil would Beat them, and contrive that they ſhould never arrive to the State of Marriage, and ſo ſhould have no Children, by reaſon that the Devil hath power by his Adherents, to hinder both the one and the other; and that this is effected in this manner.

111. When a child thus offered to the Devil by its Parents, comes to the uſe of Reaſon, the Devil then demands its Soul, and makes it deny God and renounce Baptiſm, and all relating to the Faith, promiſing Homage and Fealty to the Devil in manner of a Marriage, and inſtead of a Ring, the Devil gives them a Mark with an Iron Mark upon ſome part of the Body; which Marks they renew as often

ten as thoſe Perſons have any deſire to quit him. The Devil reproves them then more ſeverely and obligeth them to new Promiſes, making them alſo new Marks for aſſurance or pledge, that thoſe Perſons ſhould continue faithful to him, and ſo ſoon as they come to be able to beget Children, the Devil makes them offer the deiſire which they have of Marrying, to his Honor: And with this all the Fruit that may proceed from their Marriage. This they promiſe voluntarily, to the end that they may accompliſh their Deſigns: For otherwiſe the Devil threatens to hinder them by all manner of means, that they ſhall not Marry, nor have Children.

The Third Relation, *Tranſlated out of the* Continuation *of her Life.*

La Vie Continuee. *Chap.* XV.

How Madam de B. *Diſcerned by Supernatural things and by the Proper Confeſſion of the Girls ſhe Governed, that they were all in voluntary League with the Devil, and that they endeavoured to* Murder *her,* &c.

FIrſt of all, ſhe was convinced, that the Children which ſhe brought up in her Houſe, were of the number of thoſe unhappy Creatures, by many Supernatural and Diabolical Actions which ſhe ſaw by them. For, they got out of Places when they were ſhut up, without Keys: Then were things found in the Houſe which could not be brought thither but by means of the Devil; ſuch as little Balls of Poyſon, and a certain ſort of Paper they were lap'd up in, which ſome of them ſaid, were given to others of them at their Sabbaths, and which they aſſured her they had in their Chambers. There were found in their Beds ſuch Filth and

Naſtineſs

Naſtineſs as comes from Cows, which they confeſſed at laſt was communicated to them by the Devil, when he came to ſatiate their Diabolical Leachery. They killed living Creatures about the Houſe, as Fiſh, Cats, Chickens, and once Thirty little Ducks at one time, by a diabolical Powder, which one of them ſtrewed in the place where they were to paſs. And when Madam *de B.* asked her how the Devil could have power over thoſe little Creatures? She anſwered, Becauſe you pleaſed your ſelf yeſterday in looking on them: Which Madam *B.* acknowledged to be true, obſerving with ſome admiration how thoſe little Creatures Swam and provided for themſelves ſo well, being but juſt out of the Shell. She thereby experienced this terrible truth, *That the Devil hath power over whatſoever a Man placeth his affections in, when they are not upon God.* And indeed Man being Created only to take pleaſure in God, who ought to be his Delight; 'tis impoſſible but that a Curſe ſhould follow whatever breaks this Order.

2. Another time they made it Rain ſo furiouſly into the Common Room where they were at work, that Madam *B.* was forced to go out all wet as ſhe was. One of them another day having caſt ſome Powder into the Oven of the Houſe when they were Baking of Bread, tho the Oven was ſo hot that the very Bricks of it were red, yet the Bread which was put in remained there ſix whole Hours, no more Baked than when it was put in: And Madam *B.* having asked the Cook-maid the reaſon of it, ſhe ſaid that ſuch a Girl who had ſtop'd the Oven, had thrown in ſome Powder, and that the Fire would never touch the Bread, although it ſhould remain there all the day long; but that ſhe would take care when they Baked next, that that Wench ſhould not come near the Oven; which being done, the Bread was Baked as throughly in two Hours time as Sea Bisket. Another time one of them thought fit to caſt a Charm in amongſt the Meat boyling in the Pot; Where having boyl'd ſix Hours together, it came out as raw and bloody as it came from the Shambles. They have often ſaid ſince,

that

that were it not that the Devil was afraid that we ſhould be convinced by extraordinary things, he would make us work Miracles; but he fears nothing like that. They declared that they had often given their Powders to the Mother Regent, which operated according to the intention of her who gave them. One day Madam *B.* finding her ſelf ill with a ſore Throat, one of the Girls told her, *I know well enough what's the matter; it is but the effect of a little Powder, ſhe'll be Cur'd in four days time, but not with the Ointments which are prepared for her.* All the Month of *January* and part of *February* in the year 1662, it was almoſt every day diſcovered, that ſome one or other of theſe Girls had been corrupted in their particular Aſſemblies, beſides their general Sabbaths, where they had Balls of Poyſon given them to Kill Madam *Bourignon*; and they would have Poyſoned the Paſtor of St. *Saviours* Church, who was to come and Officiate and Dine there upon St. *Anthony*'s day. As faſt as thoſe Poyſons were taken from them, which they uſually hid in their Beds, they got more, which St. *Saulieu* furniſhed them with in this Aſſembly, with deſign never to have done till they had killed her. *We'll make ſo many*, ſaid they, *that one of them ſhall do at laſt; and then when ſhe's Dead, St.* Saulieu *ſhall come here, with whom we ſhall agree well enough, and then we may keep our Dancings in the School it ſelf.* Theſe Balls were put into the hands of the Governor and Secretary, when they came at laſt to viſit the Hoſpitals, upon the Complaint which Madam *B.* had made of the Matter: And the Secretary ſaid, when he took them away; *I carry off the Devil.*

3. 'Twould be impoſſible to relate all that theſe Girls confeſs'd when they were Diſcovered, concerning themſelves, their Parents, their Education, their Companions, their Neighbours, and People of the ſame Towns and Villages; nay, their very Paſtors and their Lords, their Sabbaths and Aſſemblies, their Tranſports through the Air, where they ſaid they had been Tranſported over great Foreſts in the Air, their Feet would ſometimes touch the top Branches of

the

the Trees, as they flew to theſe Sabbaths, whoſe deviliſh Ceremonies they did relate, their abominable Divertiſements and Whoredoms with the Devils in Human ſhape, from whom they ſaid they received ſomething very Cold, of which they were ſometimes afraid to become with Child, and a thouſand deteſtable Devilries, which would be horrible to relate; and which I will paſs over in ſilence, as alſo thoſe which are related by Madam *B.* her ſelf in the former Treatiſes, except ſome few, which I had from her Mouth.

4. When this Miſchief began firſt to appear, there was one amongſt them very Induſtrious to diſcover the reſt, which having done, and thereby thinking her ſelf to be out of all ſuſpicion of being ſtill of the Company, yet at laſt ſhe was found out: But ſhe conſtantly deni'd it, although the others did affirm that ſhe went with them to the Sabbaths; ſhe defended her ſelf upon this Point, That there could be no Colour that ſhe who had aſſiſted in the Diſcovery of the reſt, ſhould be Guilty, and ſtill an accomplice of the ſame Crime. Nevertheleſs, this was the moſt wicked, falſe and cunning of them all. And this proceeding of hers, was but an effect of her deviliſh Cunning. This was ſhe who a little after ſaid, ſhe would not renounce the Devil, nor amend, nor did ſhe deſire to be other than what ſhe was; and was one of the firſt of thoſe upon whom thoſe Diabolical Poyſons were found, with which they intended to Murder their Benefactreſs. She would have denied all at firſt, but at length confeſſed, after which ſhe denied it, and adviſed the reſt ſo to do, and to make feigned Confeſſions, adviſing them to deny all they had confeſſed before. One day as ſhe was upon her Denials, when the Life of St. *Anthony* was reading in their Preſence, wherein was mentioned a Temptation that the Devil uſed by melodious Singing, Madam *B.* ſaying, I never obſerved yet that the Devil Sung, and I wonder at it; the Girl anſwered, O Mother, they Sing ſo delicately that you would be even Raviſhed to hear them. How! do they Sing ſo well ſaid ſhe? Ay indeed, ſaid the Girl, for they were Angels once. All the reſt fell a Laughing: And

ſhe was ſo confounded for having ſo openly confeſſed before ſhe was aware, that ſhe knew not what to ſay; but endeavouring to excuſe her ſelf, one of her Companions ſaid, Go, Go, you have ſaid too much that you have hear'd how well they Sing; you cannot anſwer that. If I have heard them, ſaith ſhe with anger, you have heard them as well as I. Sometime after ſhe again confeſſed her ſelf Guilty. One of the reaſons for which ſhe ſaid ſhe would not be Converted then, nor renounce Satan, was that the Devil told them ſometimes that they might be ſaved well enough if they were Converted hereafter; and that it would be time enough if they repented upon their Death-beds, and were Converted then; and ſo they might take their Pleaſures and Paſtimes, which the Devil gave them while they might have them.

5. It happen'd about this time, that *the Devil* in a merry Mood *Appeared to Madam B.* in this manner. There came one and knock'd at the Gate of the Hoſpital, and asked to ſpeak with the Regent, who was then all alone without aſſiſtance to help her in the affairs of ſo great a Houſe. When ſhe came to the Gate, ſhe there found *a little wrinkled wry-mouth'd Woman*, yet very nimble and brisk, who offered her her Service in her preſent occaſion. Madam *B.* having never known nor ſeen this Old Woman, and ſeeing nothing in her to recommend her, ſhe told her ſhe could not take her, becauſe her age and weakneſs were too great to undergo the Labour and Orders of the Houſe. But the Old Woman anſwered ſhaking her Breech, No, no, I have a great deal of Vigor yet: I can Work, I can Watch, I can riſe on Mornings, I can Faſt, I can Pray, I can be a good Houſewife, you'll find I can do any thing; and began to Talk and Diſcourſe very pleaſantly, and with great earneſtneſs to be taken in. But Madam *B.* being call'd away to ſpeak with a Phyſician who came into the Hoſpital, when ſhe came back again to ſpeak with the old Woman whom ſhe had bid to ſtay, found neither the old Woman, nor any appearance of her, nor could ſhe ever know from any Body who ſhe was, or whence

whence ſhe came, nor had any Body ſeen her beſides. She told the Doctor of it, who ſaid, he ſaw her not as he came in. But the Girls fell all a Laughing, ſaying, it was the Devil, which they knew very well; and that he came only to play the Rogue with her. Of which ſhe was afterwards ſatisfied.

6. Speaking to them one day of ſome Girls of the Houſe that lately dyed with *great demonſtrations of Piety*, they ſaid, that they were alſo of their Number. And when ſhe ſaid, that that was impoſſible, becauſe thoſe Girls died in *Tranſports of Piety, and calling upon the name of Jeſus Chriſt*; nay, that one of them ſaid but the day before ſhe Died, that *Jeſus Chriſt had appeared* to her, and aſſured her that he would come fetch her to Morrow at ſuch an Hour, when in effect ſhe Died, ſinging and rejoicing that ſhe was going to Paradiſe. Theſe Girls fell a Laughing, and told her, that this Apparition of *Jeſus Chriſt* was the Devil; that all thoſe Prayers and Exclamations to God, were addreſſed to the Devil; and that by theſe words, God and Jeſus Chriſt, by reſervation to themſelves they meant the Devil, to whom they directed all their Prayers; and that by the word Paradiſe, they underſtood no other thing than the Company of *Satan*.

7. Madam *B.* having asked one of them one day, why ſhe did not confeſs this wickedneſs ſooner: She anſwered, that being ſo common a thing, ſhe did not think there was any harm in it, or a thing to be confeſſed, alledging to her that Millions of People of all degrees, were in the ſame condition, and that ſhe ſcarce knew any others. She anſwered, Alas! you ſaw well, that I was no ſuch Perſon. How ſay you then you ſcarce know ony others? O *Mother*, ſaid the Girl, *you are not like other People, for there are very few ſuch as you in the World.* They declared to her furthermore, that the Devils were almoſt always with them, whether they were in their particular Chambers, or in the common Room where they worked: But when Madam *B.* was there *they durſt not appear*: That *they feared her ſo much*, that when

ſhe but moved the Latch of the Door to come in, or when they heard her but walk, ſpeak, or but cough, they immediately for fear vaniſhed like Lightning: Which greatly confirms what Fr. *de la Croix* ſaith of *Souls ſtrongly united to God*, that they *become terrible to the Devils*, as a Moth whoſe Wings are ſcorch'd at the flame of a Candle, is afraid to come at it again.

8. They confirmed often their Declarations in the preſence of the three Paſtors, who were Inſpectors of the Hoſpital, who came to Examin them, and declared poſitively that they were Witches. Coming to Exorciſe them for their Converſion, but in vain, one of them wrote down their Declarations, which were at laſt preſented to the Magiſtrates, where they remained till ſuch time as he ſhould pleaſe to take cognizance of the Matter. It is true that the greateſt part of them denied all again before the Court; but it was too groſs an Impoſture. They were threatned on the one hand and careſſed on the other. Nevertheleſs, one of them notwithſtanding all Menaces, remained firm in her firſt Declaration, that ſhe was a Witch as well as the others; nor would ſhe deny it tho ſhe ſhould have died on the ſpot. This poor Creature was engaged to the Devil from her Childhood, and when ſhe came to years of Reaſon, ſhe yielded to the deſires of the Devil, by ratifying the Engagement ſhe had entred into in her Childhood; but ſhe with another younger Girl were ſometimes ſo touched with Repentance, that ſhe Lamented and Wept when the greatneſs of her ſin and horrible condition were lay'd before her. It was ſhe that Lamented the Death of Madam *B.* for a whole day together, when they reſolved to Poyſon her upon the firſt opportunity, with Pills of diabolical Compoſition, and that diſcovered the thing to her.

9. Madam *B.* asked her ſome time after, why inſtead of continuing of the Cabal that had conſpired her Death, ſhe had on the contrary ſo much lamented it, and diſcovered the Plot? She anſwered, *Becauſe I love you more than the Devil, and had rather be faithful to you than to him: Oh that I could but e-*

ſcape

eſcape his Snares! But I cannot: He has too great acceſs to me. I would to God that when you ſpeak to me, and that when I find my Heart touched with Repentance and lament my Misfortune, that ſomebody was preſent to cut my Throat; I ſhould then have hope of Grace and of Salvation; but otherwiſe I am loſt and cannot be ſaved: For as ſoon as you leave me, the Devil returns and does accoſt me by Careſſes, by Threatnings, by Kindneſſes; and never leaves me till ſeeing me without any Body to help, he regains my conſent, and I give my ſelf to him again. Nothing can deliver me from him without taking me out of the World when I am in a ſtate of Repentance, as ſometimes I am. To let me live longer, is but to remit me into the power of the Devil. Oh! how glad would I be if any Body would kill me out of Charity, when I deplore my Miſery. Theſe were the complaints of this poor Creature, (a juſt Object of Pity) made to Madam *B.* Nevertheleſs, ſhe did not obtain the favour ſhe deſired: For having always held firm in the atteſtation which ſhe made before the Court, that ſhe was a Witch, inſtead of putting her to Death, as ſhe deſired, ſhe was ſhut up in Priſon, and it was never known what became of her ſince.

Such Witches ſo capable of Repentance, are very rare. However, it thereby appears, that the Law of God, which commands not to ſuffer a Witch to Live, was not only a Law of Juſtice, but alſo a Law of Charity; and that what you call ſhewing them Mercy, is a great Cruelty, ſince that Death may conduce to Salvation to thoſe who are capable to Repent, and Life would certainly be pernicious: And for thoſe who are not capable to Repent, it were better that they ſhould go to all the Devils, rather than multiply their Crimes upon Earth, whereby they would augment their eternal Pains.

A Relation of a Yarmouth *Witch, who with Fifteen more Convicted upon their own Confeſſions, was Executed,* 1644.

IN the Year 1644. at *Yarmouth* were ſixteen Women accuſed for Witches by Mr. *Hopkins*, and by the Magiſtrates ſent to Mr. *Whitfeild* and Mr. *Brinſley* Miniſters of that Place, to be by them Examined. Among theſe was an Old Woman who uſed to be relieved twice a Week at Mr. *Whitfeild*'s Door, who made this *Confeſſion*; That ſhe uſing to work for Mr. *Moulton* (a Stocking Merchant and Alderman of the Town) went to his Houſe for Work, but he being from Home, his Man refuſed to let her have any till his Maſter came home, which was not expected in leſs than a Fortnight's time; whereupon being *Exaſperated* againſt the Man, ſhe applied her ſelf to the Maid, and deſired ſome Knitting Work of her; and when ſhe returned the like Anſwer, ſhe went home in great diſcontent and anger againſt them both: That that Night when ſhe was in Bed, ſhe heard one knock at her Door, and riſing to her Window, ſhe ſaw, it being Moon light, *a tall black Man* there; and asking what he would have? He told her that he underſtood that ſhe was *Diſcontented*, becauſe ſhe could not get Work, as ſhe expected; and that he would put her into a way that ſhe ſhould never want either Work or any thing elſe; whereupon ſhe let him in, and asked him what he had then to ſay to her? He told her, he muſt firſt ſee her Hand; and then taking out ſomething like a Pen-knife, he gave it *a little Scratch*, ſo that Blood followed, and the *Mark* remained to that time, which ſhe then ſhewed them; then he took ſome of the Blood in a Pen, and pulling a Book out of his Pocket, bid her *write her Name*; and when ſhe ſaid, ſhe could not, he ſaid, he would guide her Hand, and thereupon did ſo, and wrote her

her Name in his Book. When this was done, he bid her now ask what ſhe would have: And when ſhe deſired firſt to be revenged of the Man, he promiſed to give her an account of it the next Night, and ſo leaving her ſome Mony, went away for that time. The next Night he came to her again, and told her he could do nothing againſt the Man; for he *went conſtantly to Church* to hear *Whitfeild* and *Brinſly*, and *ſaid his Prayers Morning and Evening*. Then ſhe deſired him to revenge her on *the Maid*; and he again promiſed her to give her an account thereof the next Night; but then he ſaid the ſame of the Maid, and that therefore he could not hurt her: But he ſaid, that there was a young Child in the Houſe, which was more eaſie to be dealt with. Whereupon ſhe deſired him to do what he could againſt it: And the next Night he came again, and brought with him an Image of Wax, and told her they muſt go and Bury that in the Church-yard, and then the Child which he had put into great pain already ſhould waſte and conſume away as that Image waſted. Whereupon they went together, and he dug a hole with a Spade which he brought with him, and they Buried it. And when he left her, he bid her when ever ſhe wanted any thing, but wiſh for him to come, and he would preſently be with her. The Child having at this time lain in a Languiſhing condition for about Eighteen Months, and being very near to Death, the Miniſter ſent this Woman with this account to the Magiſtrates, who thereupon ſent her to Mr. *Moulton*'s; where in the ſame Room where the Child lay almoſt Dead, ſhe was again Examined concerning the Particulars aforeſaid; all which ſhe confeſſed again, and had no ſooner done, but the Child, who was but three Years old, and was thought to be Dead or Dying, Laughed, and began to ſtir and raiſe up it ſelf; and from that Inſtant began to Recover. It was then late in the Night before they had done, ſo that they could not then ſearch for the Image of Wax, but ordered it to be done early the next Morning; and then the Woman being led to the Church-yard, ſet her Foot upon a certain place,

and

and ſaid, that was the place where it was Buried. But tho they dug and ſought for it as well as they could, they could find nothing; whether becauſe it was ſo waſted, that they loſt the relicks of it in the Digging, or removed by the Devil, or whatever elſe was the reaſon, it could not be found; but the Child Recovered. This Woman and all the reſt were *Convicted* upon their own Confeſſions, and were *Condemned, and Executed* accordingly. They had all their *Familiars*, and this Womans did uſually appear in the form of a Black-Bird.

This from a Son of Mr. Whitfeild, *who was then preſent; and to this I ſhall ſubjoin another of like nature in ſome Particulars, which tho I had it but at ſecond hand, and therefore probably may not be compleat in all particulars, yet had I it from a competent Relator, who had the firſt Relation from an ancient credible Perſon, who was then a Scholar in* Oxford, *when the Tryal was, and I doubt not but related truly what he received concerning the particulars here remembred, as followeth.*

A brief Relation of one ſaid to be Condemned and Executed at Oxford, *in the time of King* Charles *the Firſt.*

IN this time, (but the Year is not remembred) a Man Died there, leaving two Daughters, and good Portions to each: The Eldeſt ſomewhat Prodigal, Married a Husband like her ſelf, who ſpent her Portion, got her with Child, and left her: But the Youngeſt being very Serious and Religious, ſtaid, two or three Years before ſhe Married, and then Married a good honeſt ſober Farmer, ſix or ſeven Miles off, by whom ſhe had a Child, and they lived very happily and comfortably together. This moved great Envy againſt her in her Siſter, who was reduced to great Straits. In her Paſſion the Devil appeared to her, and ſhe made a Contract with

with him, and became a Witch; and he perſwaded her to kill her Siſters Child, as the greateſt deſpight ſhe could do her. For this purpoſe ſhe often roſe in the Night out of her Bed, got upon a Bed-ſtaff, ſaid certain words, and thereupon was preſently carried away, and was conveyed into the Room where her Siſter with her Husband and Child lay. This her own Child about *Seven* years of Age, who lay with her, having often obſerved her to do, at laſt it would do ſo too, and thereupon was preſently carried through the Air into the ſame Room, where the Mother and ſome others were, who after ſome time went all away, and the Child being left behind, fell a Crying; at which the Man and his Wife being awakened, and wondering to hear a Child Cry in their Room, the Man aroſe and lighted a Candle, and finding the Child, and underſtanding by it how it came thither, the next day they acquainted a Juſtice of the Peace with the Matter. Whereupon the Siſter was Apprehended, and Committed, and the next Aſſizes was Tryed for a Witch: And the Child, who was all the while kept from her, being then produced, told how it came into that Room, and what it had ſeen and hear'd the Mother ſay and do; whereupon, the Mother confeſſed all the Matter before related. The Judge then ask'd her if ſhe had never been there before in that manner? *She* ſaid Yes, an hundred times. Then he asked her, How it came to paſs that ſhe did not kill the Child all that while? She anſwered, That ſhe always found it ſo armed with the Prayers of the Parents, that ſhe could never have power to do it. Upon her Confeſſion, ſhe was Condemned, and Executed.

A Relation of a Lancaſhire *Witch, Tryed at* Worceſter, *in the Year*, 1649.

AT *Droitwich* in the County of *Worceſter*, a poor Womans Boy in the Month of *May*, looking for his Mother's Cow, eſpied ſome Buſhes in a Brake to ſhake, and ſuppoſing the Cow to be Brouſing there, went to the Place, where he found no Cow, but an Old Woman, who upon his approach ſaid *Boh*, to him; whereupon he preſently loſt his ſpeech, and could only make a Noiſe, but could not ſpeak any thing articulately ſo as could be underſtood: In this condition he came home to his Mother, made a great Noiſe, but no body could underſtand what ailed him, or what he meant. A while after, he ran out, and at Sir *Edward Barret's* Door, found, about one a Clock amongſt other poor People, the ſame old Woman ſupping up a Meſs of hot Pottage, and ran furiouſly upon her, and threw her Pottage in her Face, and offered ſome other Violence to her. Whereupon the Neighbours wondering at the condition of the Boy and his rage againſt the old Woman, and ſuſpecting that ſhe had done him ſome hurt, Apprehended her, and thereupon ſhe was committed to the Priſon, which they there call the *Checker*. At Night the Boy's Mother Lodged him in a Garret over her own Lodging; and in the Morning hearing a great Buſſle over her, ran up, and found the Boy gotten out of his Bed with the Leg of a Form in his hand, ſtriking furiouſly at ſomething in the Window; but ſaw nothing there that he ſhould ſtrike at. The Boy preſently put on his Cloaths, and ran down into the Street towards the Priſon, and as he was going endeavouring to ſpeak, found his Speech reſtored. When he came to the Priſon, he asked for the old Woman, and told the Gaoler how ſhe had ſerved him, and how his Speech came to him again in the way.

The Gaoler in the mean time ſuſpecting that ſhe had Bewitched the Boy, would not let her have either Meat or Drink, unleſs ſhe would firſt ſay the Lord's Prayer, and bid God bleſs the Boy; which at laſt her Hunger forced her to do; and it appeared to be at the ſame inſtant, as near as could be gueſſed, that the Boy had his Speech reſtored to him. The Boy asked the Gaoler, why he did not keep her faſter, but let her come out and trouble him? The Gaoler anſwered, he had kept her very ſafe. The Boy replied, No, he had not; for ſhe came and ſat in his Chamber Window, and grinned at him; and that thereupon he took up a Form Leg, and therewith gave her two good bangs upon the Arſe as ſhe would have ſcutled from him, before ſhe could get away. Whereupon the Gaoler cauſed ſome Women to Search her, who found the Marks of two ſuch Strokes upon her, as the Boy ſaid he had given her. All this was Sworn upon her Tryal, by the Boy, his Mother, the Gaoler, and the Women. Upon Examination ſhe was found to be a *Lancaſhire* Woman, who upon the Scarcity in thoſe Parts, after the Defeat of Duke *Hamilton*, wandred abroad to get Victuals.

Another Relation of a Teuksbury *Witch, Tryed at* Glouceſter *about the ſame time.*

AT *Teuksbury* about the ſame time a Man, who had a *Sow and Pigs*, obſerving his Sow to have great ſtore of Milk, and yet the Pigs to be almoſt Famiſhed, and conſulting with his Neighbours about it, they all concluded, that ſhe muſt needs be Sucked by ſomething elſe, and ſo the *Pigs be robbed of the Milk*: Whereupon he reſolved to watch till he found out the Matter: And having placed himſelf conveniently for that purpoſe, at laſt he ſaw a black Four-footed Creature like a Pole-Cat, come and beat away the Pigs, and ſuck the Sow: And having a Pick, or Fork in his

Hand, he ran the Prongs into the Thigh of it, and ran it to the Ground; yet it ſtruggled ſo as to get off from him at laſt. There were ſome Neighbours not far off, but they ſaw no ſuch Creature, but ſaw a Wench go away, and that Blood fell from her as ſhe went; whereupon they ſearched her, and found her ſo Wounded as the Man ſaid he had wounded the thing which he found Sucking: And thereupon ſhe was Apprehended and Tryed at *Glouceſter* Aſſizes; where this Matter was given in Evidence againſt her.

Theſe two Relations I received from a Perſon of Quality, of good Ability, and of unqueſtionable Credit, who was preſent at both the Tryals, and wrote them in his preſence, and afterwards read them to him; and he aſſured me they were very true in all the Particulars, as they were given in Evidence.

A Relation of the grievous Affliction of Faith Corbet, *by the ſecret wicked Practices of* Alice Huſon *and* Dol. Bilby, *all of the Pariſh of* Burton Agnes *in the County of* York, *from the Year,* 1660, *to the Year,* 1664.

MRs. *Corbet*, Wife of *Henry Corbet*, of *Burton Agnes* in the County of *York*, about the Year 1660, employed one *Alice Huſon* Widow, of the ſame Place, about ſome ſmall matters, as keeping of young Turkies, *&c.* For which, ſhe offered to have paid her in Mony, Corn, or otherwiſe to her Satisfaction; but ſhe refuſed all, and deſired only ſome piece of old Linen, which her Children wore next their Skin, to make her a Neckcloth, as ſhe pretended. The Children hearing of it, intreated their Mother not to give her any thing that belonged to them, becauſe there went a general evil Report of her in the Town, and many not only accounted her ſo, but called her Witch. Mrs. *Corbet* reproved them

them for ſaying ſo, and to give her content, cut an old Sheet, made her a Neck-cloth, ſent for her, and would have given it her, but ſhe refuſed it, deſiring only ſomething appertaining to the Children, ſome piece of old Cloth, which ſome of them wore next their Skin, if it were but as much as would make a Stay-band; which was denied her; but ſhe frequented the Houſe, and had moſt part of her Relief there, and Mrs. *Corbet* cauſed her to be ſerved with Meat and Drink ſuch as ſhe deſired.

One day as *Alice Huſon* was ſitting in the Kitchin, her Daughter *Faith Corbet*, of about Ten or Eleven years of Age, came in to waſh her Hands, where not ſuſpecting any thing, ſhe pulled off her Gloves, and waſhing her Hands, when ſhe had done, went into the Houſe to dry them, and then returned preſently again, but her Gloves were gone, and *Alice Huſon* alſo. Whereupon, ſhe often complained for the loſs of her Gloves, and ſaid that the Old Witch hod gotten them, but durſt not ſpeak it openly, for fear her Mother ſhould chide her: And not long after, ſhe fell into *a ſtrange Fit*, ſo that two or three could hardly hold her, did often Screech and Cry out vehemently, ſometimes ſcratch and bite any ſhe could lay hold on, and ſay, Ah, *Alice*, Old Witch, have I gotten thee? And ſometimes lye down all drawn together, almoſt round; and lye ſtill as in a Swoon, continuing thus the moſt part of a Week: And ſometimes again all of a ſudden, ſhe became unuſually Merry, and continued ſo for a conſiderable time together.

In theſe Fits, many came to viſit her, and various were their Opinions of them, ſome ſaying they were Fits of the Mother; others, that they proceeded from the Mother and the Spleen; others, that they were Convulſion Fits, *&c.* And divers Phiſicians were Conſulted for her. For, her Father obſerving daily and almoſt hourly the motions and alterations of her Diſtemper, wrote to Dr. *Taylor*, (who lived at *York*) and deſcribed the ſame to him as exactly as he could. The Doctor was very confident he could grapple with any Diſeaſe Curable, except there was Faſcination in the caſe:

But

But in this his Skill failed; and therefore, when ſeveral things which he thought good for her, had been uſed, but did her no good, her Father ſent to Dr. *Whitty*, who being then at *Beverly*, came over to her, ſtaid that Night and the next Day till after Noon, greatly admiring the manner of her Fits, and gave her ſometimes one thing, and ſometimes another, as he thought convenient for her; but ſhe was little the better. Her Diſtemper ſtill continuing, or rather returning at times (for ſhe had intervals) her Father upon the 24*th.* of *March*, 1660, carried her to *Hull* to Dr. *Corbet*, who with his Wife, (who it ſeems had ſome skill in ſuch Diſtempers) uſed their utmoſt Endeavours, but with little Succeſs. Whereupon ſhe was fetched home; and after ſome time continuing ill, ſhe deſired to go to her Siſters at *Dalby Daile* in *Pickering Lath*, hoping that the change of the Air and a remote Place, might conduce to her Health, or Recovery; but about 15 *February*, 1661, ſhe fell extream ill, ſo that her Father was ſent for, and forced to go to *York* for Advice, tho much againſt her mind; for ſhe ſaid, *Doctors nor Phyſick could do her no good*, ſtill crying out againſt *Alice Huſon*; and the 9*th* of *March* he brought her home again. Where her Fits and Diſtemper ſtill continuing, and growing more violent, Doctor *Taylor* having been ſeveral times with her, deſired her Father to ſend her to *York*, where he would have an eye and 'ſpecial care over her. So the 18*th* of —— 1662, he carried her thither, where ſhe remained till the 21 of *May*, 1663. But ſhe ſtill continuing ill, entreated her Father to let her take no more *Phyſick*; for nothing would cure her ſo long as thoſe too, *Alice Huſon* and *Dol. Bilby*, were at Liberty, frequently crying out of them. And her Fits at times ſtill growing more violent, ſhe deſired once more to ſee her Siſter at *Dolby*, and the rather becauſe her Siſter being with Child, was near her time of Travel. Whereupon ſhe was ſent thither 4*th.* *March*, 1663. And the 22*d.* as ſhe was lying in Bed with her Siſter, her Siſter that Night fell in Travel, and deſired her to riſe and call her Mother; which ſhe going to do, as ſhe was going out of the Chamber door, a *Black Cat*, as

ſhe ſaid, leaped in her Face, (tho there was no ſuch known to be in the Houſe) and ſo affrighted her, that ſhe got into her Siſters Bed, and claſped ſuch faſt hold on her, then in Travel of Child-birth, that the Women who came in to her Labour, could ſcarce get her from her: She ſtill crying out of *Bilby* and *Huſon*, continuing there with her Siſter, ſome times well, and ſometimes ill. Her Father was ſent for again 3*d.* of *April*, 1664. Who finding her in a very ſad condition, unknown to her, ſent again to Doctor *Taylor* to *York*, and received Cordials and other Phyſick from him; which when ſhe underſtood, ſhe told him, 'That if ſhe had 'known, he ſhould not have ſent, for all the Doctors and 'Phyſick in the World could do her no good, ſo long as 'thoſe two Women were at Liberty; they would have her 'Life, and ſhe was contented, ſince ſhe could not be believ-'ed. There ſhe continued moſt violently handled, ſo that her Father was conſtrained to borrow Sir *Fr. Boynton*'s Coach to carry her home, 9. *April*, expecting daily and hourly when ſhe ſhould depart and give up her Life; but eſpecially the 22*d.* of *April* her Fits ſeized her in a moſt ſtrange and violent manner, for Twenty two Hours together, without the leaſt intermiſſion; ſo that every one that ſaw her, thought it impoſſible ſhe ſhould live one Minute. Her Tongue hung out at a large extent; her Teeth ſo hard ſet faſt, that it was feared ſhe would bite off her Tongue; ſhe lay as Dead, with her Eyes broad open; Her Arms and Legs and Thighs twiſted and admirably twined together; her Bowels by the report of Women that came in to ſee her and ſat up with her, ſo drawn up together, that one might have laid their Hand upon her Belly and have felt her Back-bone, and her Spleen taken quite away, but ſhe had the benefit of Hearing and Underſtanding; ſo that being asked by thoſe that were about her, who troubled her? She could anſwer ſometimes *Bilby*, ſometimes *Huſon*, and ſometimes both together. She remaining in this condition, Sir *Francis Boynton* adviſed her Father to ſend for the Doctors; he ſent to *York* and *Hull* for Dr. *Taylor*, Dr. *Whitty* and Dr. *Corbet*: But e'er they came, ſhe coming

a little to her ſelf began thus to ſpeak, *Oh Faithleſs and incredulous People! Shall I never be believed till it be paſt time? For I am as near Death as poſſibly may be; and when they have got my Life, you will repent when it is paſt time.* Hereupon her Father went to Mr. *Wellfet*, Miniſter of *Burton Agnes*, and they and others went to ſpeak with *Alice Huſon*, and tho at firſt they could not prevail with her, yet at laſt they got her to his Houſe, and Sir *Fr. Boynton* a Juſtice of the Peace and Mr. *Wellfet* being there, after much a do, at laſt they prevailed with her to go up into his Daughters Chamber. As ſhe went up, his Daughter gave a great Screech; and ſome in the Chamber brought *Alice Huſon* to the Bed-ſide: And after a ſhort time, ſhe going down again, his Daughter called ſuddenly for a Toaſt and Beer; for (ſhe ſaid) ſhe was very Hungry and Dry. All were amazed to ſee ſo ſudden a Change, for ſhe had not taken any thing in three days before, and was ſo weak, that ſhe deſired always thoſe who were with her, to turn her in her Bed. Having taken her Toaſt and Beer, ſhe ſaid, if they would give her ſome of her Cordials, ſhe could take them, which before ſhe could not; and having taken a good quantity, ſhe deſired, to the admiration of all who ſaw her before, to have her Cloaths, and ſhe got up and told them how ſhe had been handled by the two Women. She continued well all *Saturday* Night, and *Sunday* Morning 24th. of *April*, all the Doctors met and conſulted about her Caſe; and coming to her ſpake comfortably to her, and told her how they had conſulted for her good. She anſwered, and ſaid, *I thank you Gentlemen, for your Pains, Care and good Will: But if my Father would have been perſwaded by me, he ſhould not have ſent for you: For I know, that ſo long as thoſe two women are at Liberty, neither you nor any other, or any thing you can adminiſter, will do me any good: But I muſt to give my Father and you ſatisfaction, take ſuch as you give me.* Thus ſhe continued in a good State (ſaith her Father) till after Dinner I went up, and ſtaid till Church time, and then left her as I ſuppoſed in a good condition. When I came to the Door, to go to Church, *Doll. Bilby* (who as we ſuppoſed had

had been with *Alice Huſon*) came by, whereupon I ſtaid ſtill, and let her paſs by, obſerving her Geſture; and when ſhe came againſt the Window of the Chamber where my Daughter lay, ſhe turned about, and looked up at the Window; and immediately my Daughter cried out, ſhe is there; and giving a great Screek, fell again into her Fits, crying out, her Heart was quite gone. On *Monday* 25 of *April*, *Bilby* came again to Town, (She lived at *Thorne Hotime*, which is in the ſame Pariſh of *Burton Agnes*) and had Conference with *Huſon*, as *Huſon* confeſſed. But my Daughter fell ſo ill again, continually blaming them, and ſaying they had too much Liberty, that that Night I got them Secured, the 26*th*, Examined, the 27*th*, Searched, the 28*th*, Re-examined, and *Alice Huſon* Confeſſed; and the 29*th*, *Bilby* Examined again, upon *Huſon*'s Confeſſion, and both ſent to the Gaol. But this is to be obſerved, that tho my Daughter was well (juſt) before, yet upon their Examination and Searching, and during all that time, ſhe was moſt cruelly handled and tormented, and as ſoon as they were Carted, ſhe Recovered, (and) continued ſo till *Saturday* 14*th*. of *May*, when ſhe fell ſuddenly into her old Fits, affirming that *Bilby* had got Pins and Needles, wherewith ſhe Tormented her, and had too much Liberty. On *Monday* Morning I went to *York*, and found it was as ſhe ſaid, and Mr. *Read* the Keeper, ſaid, ſhe ſhould be ſoon held and reſtrained of her Liberty; and ſaid, obſerve the time of the Day; it is upon the point of Two; and ſaid as ſoon as you are out of the Caſtle-Gate, all ſhall be done, therefore let me hear how your Daughter doth. Coming home, I found my Daughter (bleſſed be God) in good Health. I enquired what time ſhe Recovered? they ſaid, upon the point of Two ſhe called for her Cloaths, and ſaid ſhe would Riſe, for ſhe was ſure her Father had been at the Caſtle, and gotten her Buſineſs done.

All this is taken from a Paper written by the before-mentioned Henry Corbet *himſelf*: *And here followeth,*

The Confeſſion of Alice Huſon, 28 *of* April, 1664. *to Mr.* Tim. Wellfet, *Vicar of* Burton Agnes, (*in her own Words*) *as it was given in to the Judges at* York *Aſſizes*,

THree Years I have had to do with, and for the Devil: He appeared to me like a *Black Man* on a Horſe upon the Moor: He told me I ſhould never want, if I would follow his ways: He bid me to give my ſelf to him, and forſake the Lord; and I promiſed him I would. He did upon that give me five Shillings; and another time he gave me ſeven Shillings: And for ſix ſeveral times he did ſo; and *Thom. Ratle* had 20 *s.* of the Mony I had of him. He appeared like a *Black Man* upon a Black Horſe, with Cloven-Feet; and then I fell down, and did Worſhip him upon my Knees, becauſe I promiſed him I would do ſo. I have hurt Mrs. *Faith Corbet* by my Evil Spirit: I did, in my apprehenſion, ride her: And when I was Examined by Mr. *Wellfet* our Miniſter, the Devil ſtood by, and gave me my Anſwer. I was under the Window like a Cat, when Mrs. *Corbet* ſaid I was; and *Doll Bilby* had a hand in this Tormenting Mrs. *Corbet*: *Doll Bilby* ſaid, let us make an End of her; and I ſaid it was pity to take away her Life, for we had done her overmuch hurt already. The Devil did appear to me and *Doll Bilby* both together: *Doll Bilby* had of the Devil on *Thurſday* or *Friday*, ſome Mony: I had about a Fortnight ago ten Shillings of the Devil at *Ratle*'s door about Twi-light or Day-gate; and I gave two Shillings of this Mony for two Pecks of Barly, Peaſe and Wheat mix'd, to *Will. Parkley*: He told me, if I would kill Mrs. *Alice Corbet*, I ſhould never Want: He twitches me at the Heart, as if it were drawn together with Pincers. I have, I confeſs, a Witch-pap, which is Sucked by the Unclean Spirit: This Sucking laſteth from

Supper-

Supper-time, till after Cock-crowing. The Devil did bid me deny to Mr. *Wellfet* that he was ſent by me. I had a purpoſe to practice Witchcraft when I begg'd a piece of Cloth and Black-hood. I confeſs that I did by this Evil Spirit, kill *Dick Warren*; which was done by my wicked Heart and wicked Eyes: If I had not employ'd this wicked Spirit, I had not hurt him. I lent *Lancelot Harriſon* eight Shillings of the ten Shillings the Devil gave me. I did forſake God, becauſe I promiſed the Devil to ſerve him. The Devil bid me not to tell of *Doll Bilby*.

This is the full Confeſſion of Alice Huſon *in her own words, ſuited to the Queſtions I propounded to her, being ſpoken to my ſelf; (ſo) I teſtifie.*

Timothy Wellfet,
Vicar of Burton
Agnes.

A horrible Relation of a Trumpeter, his Wife and Daughter, Debauched by a Wicked foul Spirit. Tranſcribed from a Letter, written by a very Intelligent Perſon in Holland.

A *Trumpeter*, who had ſerved the Prince in his Wars, upon his return from the War, finding many Executed for Witchcraft in that Country, abſented himſelf, and hid himſelf. He being miſs'd, and they knowing no reaſon for his Abſconding, enquiry was made after him, ſuppoſing he might hav been guilty of ſome evil Action or other, Theft, or Adultery, *&c.* But found nothing againſt him. However, they continued their Enquiry, till at laſt they found where he was, and told him he muſt go to the Prince. Whereupon he cried out, I am a Dead Man. And being

Neither the Country, nor the Time is mentioned in the Letter.

asked, what was the matter? He ſaid he was a Witch, and muſt Die. To the Prince he was brought; before whom (to the amazement of him and all Men, for none ſuſpected him in the leaſt) he confeſſed, that one day walking in the Wood, he had met in a By Walk, a very handſom Woman, with whom entring into Diſcourſe, he endeavoured to perſwade her to ſubmit to his Will, which at laſt ſhe yielded to; and when he had ſatisfied himſelf with her, ſhe Transformed her ſelf into a hideous Shape, and told him, Now he was from that time forward his; but made him many Promiſes, *&c.* He being thus Engaged, ſaid he had a Wife, and wiſhed her in the ſame Condition. This Caco-Dæmon replied, he ſhould take no care for that matter; he would effect it, and thus; He ſhould pretend a neceſſity of going from Home all of a ſudden, and tell his Wife that there would come to find him a Gentleman, a good Friend of his in the War; and that he was ſorry he could not ſtay to receive him as he would, deſiring her, if he came before he returned, to make as much of him as ſhe could poſſible, as being his ſingular Friend. He being gone, this pretended Gentleman ſome time after, came in very good Equipage, attended with a Servant, enquired for her Husband, ſeemed ſorry for his Abſence: But ſhe doing her Errand as her Husband had ordered her, and ſhewing him great Kindneſs, he propounded to her the having his Will upon her; and ſhe conſenting, he enjoyed her not only, but her Daughter (alſo) of about Eleven, or twelve Years Old, to whom then he appeared as to her Husband: And then her Husband returned and found it ſo.

From that time forward, certain power to hurt Cattle (as I remember) only was imparted to them: And the Man was continually accoſted and compelled to continue his Commerce with his *Succuba*, and the Woman and her Daughter with their *Incubus*; with whom the firſt Commerce was ſtrangely Delightful, but ever after cold and painful to them.

Theſe things having Confeſs'd, and being very penitent, they deſired to die, and were accordingly Executed: But becauſe they had not hurt Mankind, and were ſo Penitent, inſtead of being Burn'd, they were Beheaded.

The Prince would fain have ſaved the Girl, becauſe of her Youth, and uſed all Endeavours to deliver her from the Spirit, but could not effect it; the Girl crying out ſeveral times that he now was committing Uncleanneſs with her; crying out and deſiring rather to die than to live ſo, and be ſubject to that foul Spirit any longer, and accordingly was Executed as her Father and Mother were.

A Relation of a Dutch *Boy, Poſſeſſed by a* German *Spirit. Being an Extract of two Letters, the firſt, of the* 12 *of* Febbruary, 1690. S. V.

WE have here a ſtrange Caſe of a Youth about Fifteen Years old, that has been of a quiet and orderly Converſation, and was bred up to Reading and Praying, who is Poſſeſſed, and as the Spirit it ſelf ſays through him, is actuated by three of them, who were ſent to him by three divers Witches, which he publickly named.

I my ſelf have entred the Liſts with the Ghoſt, who at laſt, tho very unwillingly, Anſwered, and ſpeaks as good High *Dutch* as is ſpoken in *Auſtria*, which the Lad could never ſpeak. I was very ſharp in my Aſſault, and he as ſtrenuouſly oppoſed. When he departs, it is with a great Noiſe, and the Lad lyes a good while as in a deep Swoon, till recovered by application of fit Remedies, and then he prays devoutly, which while Poſſeſſed, he cannot do; and when the Spirits forſake him in part, which ſometimes they do for a whole, ſometimes for half a day; he works at his ordinary Labour, which is, Weaving Linen, that being the Trade he is Learning. He is of a Meek Spirit; but in his Fits, three Men have enough to hold him.

The

The Spirit ſays very confidently, that he has leave from the Old Man in Heaven (Thus he calls *God*, and will not eaſily be brought to uſe that word) not to leave the Lad till the Witches have received their Puniſhments; and that he was compelled by that Old Man in Heaven to diſcover the Witches and their wicked Works; all which he has done, and upon it, the Inqueſt was made, which otherwiſe no body would have thought of.

In fine, it is ſo ſtrange and incomprehenſible a thing, that 'tis not to be expreſſed, inſomuch, that if I had not been an eye Witneſs, and throughly examined the Affair, I could never have believed it.

The Second Letter of the 24th. *of* April, S. V. 1690.

NOw again ſomething of the Poſſeſſed Lad: Our Diſcourſe went upon theſe five things. 1. Of the great Omnipotency of the true God, and his ſole Government over all things, both Viſible and Inviſible. 2. Of the glorious Merits of Chriſt his Sufferings, and thereby overturning of the Powers of Hell: And conſequently. 3. Of the Limited, and in it ſelf powerleſs Power of the Devils, *&c.* Of their Orders and Qualities among themſelves. 4. Of the great Power of the Holy Ghoſt, dwelling in a true Believer and Pious Soul. 5. Of the Name of this particular Spirit, that ſpeaks out of the Poſſeſſed Lad, his Authority, and the cauſe of his cruel Works.

As to the Firſt, he anſwered all my Queſtions affirmatively, and confeſſed, that all things, even their Infernal Government, are executed according to the Will *of God*: But that word he would not name, till he was conſtrained by a Command in the Name of the moſt High, which then he uttered ſtorming. Then I proceeded to all the Ordinary Attributes of God, which tho againſt his will, he owned, ſaying with a roaring Voice, Yes, it is true.

At the Second, he grew very impatient, Gnaſhing with his Teeth, and would not name the name of *Chriſt*, till I conſtrained him as before, and alledged the Example of the Devil in the Goſpel, that had ſopke concerning Chriſt.

I Then proceeded to the Third, Whereupon he acknowledged an Order amongſt them, but would not confeſs of what Order himſelf was, but ſaid, *Thou askeſt more than is needful for thee to know.*

I replied, *But thou knoweſt well enough, that I know full well what pitiful things you Spirits are without God's Permiſſion.*

He. *I know it, or elſe thou would'ſt forbear to vex me thus.*

I. *How comeſt thou to be ſuch a ſilly Devil, that thou canſt ſpeak nothing but High Dutch?*

He. *Are you Men then all of the ſame Capacity?*

I paſſed then to the former things, and ſpake to him of the *Blood of Chriſt*, &c.

He. *I'll be gone.*

I. *No, thou ſhalt firſt anſwer me to this.*

He anſwered, *I know Chriſt has redeemed Men, and therefore we can do nothing to you without Permiſſion*: And repeated divers times, *I'll be gone.*

At laſt I ſaid, *Go then and be Hanged.* And immediately he went forth with a great Outcry; whereupon the poor Lad being come as out of an Extaſie, after divers applications, returned to himſelf again.

I asked the Devils *their Names*; he ſaid his Name was *Pretty Betty*; the other was call'd *Longtale*, and the third, *Cuckow*: and theſe three poſſeſſed the Lad, whereof two go forth, but one of them keeps always poſſeſſion of the Body.

The

The next day, being the day of the Circumcision of *Christ*, I went on where I left off the day before, and so cam

To the Fourth, Of the Holy Ghost, which he ſiſted hard, but at laſt owned all that I demanded on that head; but within half an hour would be gone: But I would not let him go according to his will, till he had anſwered me fully; and then he went away, as the day before.

If we interrogate the Devil too profoundly, or too curiouſly, he anſwers, *Thou askeſt more than is fit for thee to know, or permitted to me to ſay.*

Three German Miles from hence, dwells one Mr. *Crom*, whoſe little Daughter of about Twelve Years Old, is in like manner poſſeſſed; out of whom the Devil ſpeaks all manner of Languages imaginable.

The E N D.

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